ACHARYA HARIHAR

AN ILLUSTRIOUS SON OF INDIA

A H E D S

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Acharya Bhabananda
Editor

Netajee Abhinandan
Assistant Editor

ACHARYA HARIHAR EDUCATION SOCEITY
in Collaboration with
MAYUR PUBLICATIONS
BHUBANESWAR

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This Book is dedicated

to

the memory of Acharya Harihara

and his associates

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Editorial

Although Acharya is no more.....

Acharya Bhabananda
Netajee Abhinandan

(I)

It is unfortunate that "biography" as an art has not flourished in Orissa. "Orissan Individuals" have not found adequate representation in 'Pan-Indian Biographical Corpus'. Acharya Harihar has been an inspiring soul whom historians and biographers of Indian national movement and those concerned in the "search for swaraj" have obviously forgotten.

Acharya Harihar's life was full of dramatic events and his 'Charismatic' leadership in teaching, salt satyagrah, journalism, organisational leadership of Utkal Pradesh Congress Committee, culminated in the leadership of Bhoodan movement and as trainor of Voluntary Workers for Gram Swaraj. It needs analytical insight from both biographical and critical perspectives to understand Acharya's political theory & praxis. It is his advice to "Be a good person" and live the life of a Karma Yogi, reflects the Gandhian concern for "autonomy". "Be a good person"–ethics, the Gandhian struggle, the primacy of goal supports the interest of "The individual as the Supreme Consideration". What did Acharya mean when he uttered 'Be a good person'. He believed, we suppose, that to energise the capacity of person/s to reflect upon individual attempts to change and recognise needs of the people, their preference, desire and entry into ceaseless action for establishing a value based ideal Society. It is a political goal and the strategy for such a society was 'transformational' than 'transactional' and this he could achieve in his life time through the 'power of love' as the 'core value'. He tried to create an atmosphere of "trust" rather than the use of conventional power game. In other words, Acharyajee in his thought and action was both transcendental and pragmatic in creating a good society from 'bottoms up' (Gram Swaraj). In this respect he was an illustrious son of India —although his focus & emphasis was the "development" of the "have-nots", the "down-trodden" and the weaker section of the society in Orissa.

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In all matters, political or apolitical, he was in the forefront with the 'thinkers' of his time. He had not only the ability to, but inculcated the idea of "leadership criteria" amongst his associates and workers who came under his charismatic influence. Thus he was acclaimed as a distinguished leader and his "reputation as non-violent activist" helped the "Winds of change" (as in 1964) or "Bhoodan Padayatra" accross Orissan villages or management of "widows home". His ceaseless efforts to struggle for "individual autonomy" (Swaraj) and participation in countless "Conflict situations" created a position for him a distinguished person in the annals of India's search for freedom. He was awarded a Honorary Doctorate from Utkal University for his contribution to and lifelong involvement in Social-upliftment. But as a believer in the theory of renunciation, (both influenced by Bhagavad Gita & Gandhian approach) or non-possession (Aparigraha), Acharyajee politely declined to accept the doctorate degree. Since in his words, "What will I do with that ?" It is a difficult task to "measure" his contributions, which even today would be a valuable "Oral-history" project. But no one will deny that he contributed his time and talent in participating in various civic organisations, management of educational institutions, offering his wise advice to government organisations and even financially helping the "needy" and the "destitutes" from his own resources, when he believed that it was a worthwhile cause.

In this book, the contributors have seen "Acharyajee" from their individual angle of vision. The book can not claim to be a well-researched treatise, but a collection of "primary data" from persons who had the privilege to work with him or were influenced by his "epithet" – "Be a good person". In other words, for any societal change, what a society needs is "good persons". If a society can attempt to 'inculcate' the idea of "goodness" in "individuals", then a "Sarvodaya" Society could be built on a "strong foundation". So he believed that the primacy of any "political situation or system" depends on "enlightened souls".

Acharyajee was not only an enlightened soul himself, but was a teacher-par-excellence in promoting the "idea of goodness" amongst both the 'haves' and "have nots". Many of the contributors have narrated experiences and have documented their "memories" in graphic or descriptive utterances. Since time was short and many prospective contributors (as we thought)

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could not participate in our endeavour, we apologise for the noninclusion of such contribution which would have been valuable.

II

The book explores varied aspects of Acharya Harihar Das' life and personality — his career as a teacher, a politician, a social worker, a writer and above all as a saint who loved one and all with equal intensity. It also tries to analyze in detail Acharya's contribution towards the making of modern Orissa, whose political and social life, he influenced immensely by initiating new changes.

Acharya was a man of utmost character, honesty and integrity. He practised whatever he preached. Whatever he said in his public discourse, he said with a sense of responsibility and tried to translate that into action. His only advice to the people he met was very simple - "Be a good person." For him, Gandhi was not only a political Guru, but a real hero, whom he emulated all through his life. Acharya was the embodiment of truth, non-violence and love.

Acharya was a natural teacher (a teacher by his instinct). To discipline his students, he didnot have to use a stick, instead he loved them profoundly as a mother loves her children. He never demanded, but commanded great respect from his students. Whenever there was any problem related to students, everybody looked towards Acharya for the solution. When the students' strike was gathering dangerous momentum in 1964 and the govt., was on the tenter-look, it was Acharya, who brought the entire fiasco to an end, by offering a solution, agreeable to both the government and the students. Again, for the better understanding of the school children, he wrote two books on English grammar in simple language, which are being followed by the students even today.

Acharya was not only a teacher and social worker, but also an active political activist who took a pivotal role in the national movement. He led the Congress during important events such as the Salt Satyagraha and Quit India Movement. He even contested elections (Puri District Board) and highlighted the people's plight in political forums. He never shied away from his political obligations as he actively mobilised people (including students) to fight for their rights, against the foreign Oppressors.

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In this book, an attempt has been made to draw a biographical sketch of Acharya's life by describing important events that shaped his life for the benifit of the readers. And this has been aptly done by eminent writers such as Bishnupada Panda, Kailash Chandra Dash, Sarat Chandra Jena and Beena Kumari Sharma. A chronological calender of Acharya Harihar's life has also been given in the appendices, along with 'The Family Tree'.

Acharya Harihar lived a long life of 93 years and till his last breath deeply engaged himself in social service. During his lifetime, he inspired many people (belonging to all walks of life) to come forward and dedicate themselves for the cause of the poor and downtrodden. Especially, the young students were profoundly influenced by Acharya and greatly adored him. Some of those who worked with him and were inspired by him during their youth have shared their memories of Acharya with us in this book. They include eminent educationists and social activists such as Sarbeswar Das, Ratan Das, Upendra Mishra, G.K. Srichandan, Brajakishore Dhal, and Satrughna Nath. We also appreciate the active cooperation of many distinguished translators in this project.

The last section of the book contains articles by Bijayananda Kar, who analyzed in a capsular form Acharya Harihar's philosophical outlook. Besides, Panchanan Mohanty, and Gopabandhu Mohanty have provided a thorough review of Acharya's book on English grammar, *Child's Easy First Grammar* and have discussed how it immensely helped enriching Oriya School students knowledge of English.

Though Acharya Harihar was an active political organiser he never appreciated politics to acquire power or rule over others, rather he regarded politics as a medium to serve the masses especially the weaker sections of the society. For him, politics was not a profession but a noble service. He believed in the maxim : "Service to mankind is service to God." In his long political career, Acharya never hankered for power or any position of authority. After India became independent, many important political posts were offered to Acharya to acknowledge his contributions to national movement, but he humbly declined all.

Acharya Harihar Education Society (AHEDS) was established in 1981 to emulate and propagate the ideas and achievments or activities of Acharya Harihar on a larger

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canvass. But after two decades of activities, we have not been able to achieve, what we had dreamt of. However the Executive Committee of AHEDS & some members of Acharya Harihar College have allowed us this opportunity to bring out this volume as only a foundational attempt. We hope in the coming years, researchers as well as activists would come up with several volumes to understand the impact Acharyajee left behind and how such ideas and actions are even "relevant" in the twentyfirst century world. Eternal Acharya Harihar was a "political man" in the true sense of the term. We have admired his vision as a "political man", who dreamt of a "new society" (Sarvodaya Samaj), however "apolitical" it may seem to us in *"real politik"*. His reform activities for a better society have been reflected in his contribution to the political life in Orissa and other states in India.

We live in a world of "Phobia"– for development. But Acharyjee's concern for 'development for whom' and 'how' remains unresolved. His vision for a "good society" was reflected in his passion for a sarvodaya social order– both in his action and thought process. To sum up, he was a "good soul" (Mahatma) in the best Gandhian analytic approach.

We only hope that Indian historians may try to rediscover Acharya Harihar's vision and place him appropriately in the annals of "Indian History in the making". This volume further raises the questions "What can dead Acharya do to living Indians?" "Can we live upto his ideals ?" "Is he relevant today ?" Such questions can only be answered by researchers and social activists, if they wish to rediscover the life and activities of "The Uttamottama Acharyajee".

Jai Sarbodaya.

(Netajee Abhinandan is a Doctoral Research fellow at JNU)

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Acharya Harihara : An illustrious son of India

Bishnupada Panda

Orissa has a rare and proud privilege of giving birth to a galaxy of talented people during the last quarter of the 19th Century. Their eminence was adequately manifest in the first half of the 20th Century, in every facet of Orissan socio-political and cultural life. Their contribution to the building of modern Orissa can hardly be assessed accurately or described in this paper sufficiently. They are held in high esteem by the people of Orissa and we have reasons to believe that this trend shall continue *ad infinitum.*

Of the galaxy mentioned above, the names of Madhusudan Das, Gopabandhu Das, Acharya Harihara, Pandit Nilakantha, Godabarish Mishra need a special and reverential mention here. They had other contemporaries and associates who worked hard for the betterment of Orissan life in their own way. While Madhusudan Das worked hard for the growth of united nationalistic feeling among the Oriyas, Gopabandhu, better known now as 'Utkalamani' tried to usher in a cultural renaissance through his Satyabadi School set up in sylvan surroundings. The band of his trusted and totally devoted lieutenant consisted of people like Harihara, Nilakantha, Godabarish and Krupasindhu, all with enough grit and talent to face the challenges of time and rise to the occasion. Ananta Misra, more often mentioned as 'Pracharak' Ananta, took up the role of a harbinger to herald the progressive changes that were catching up with the time. His duty was precisely to ring out the old and ring in the new consciousness. There is no gainsaying, therefore, that we have to circumbulate around the hallowed memory of these Orissan stalwarts as a token of national gratitude for all time to come.

Harihara, one of the luminaries, was born in 1878 in a middle class family in the village Sri Ramachandrapur near Puri. His father's name was Mahadev Das. Although 'Das' was their

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traditional family surname, the ancestors of Harihar were bestowed with the title of *'Bramha'* by the contemporary rulers of Orissa.

A young boy of five, Harihara lost his mother and had the experience of the first tragedy in his family life. Loss of mother however, did not create any problem in this family nor did it place any hurdle in the upbringing of the child. His father put him in the local Vernacular School and made simultaneous arrangements for his lessons in Sanskrit from a veteran scholar. There is little doubt that Harihara had a very sound primary education that paved his way to brilliant success during later years.

In 1886 Harihara passed out of the Vernacular School with a scholarship and was cordially accepted as a student of the Puri Zilla School in the 4th class. In the very first year, Harihara proved his mettle and academic brilliance by securing promotion to the 5th class within six months. It sounds apparently incredible though, the boy Harihara rose two rungs in the class-ladder and reached the 7th class within the next one year.

This academic performance was wel maintained and Harihar passed the Matriculation examination from the Puri Zilla School and secured a scholarship too. He then moved to Cuttack and got admitted to the F.A. class of the Ravenshaw College. The scholarship was certainly not enough for the defrayal of all his expenses at Cuttack nor was any suitable assistance forthcoming from his family. For his sustenance, Harihara had to secure the job of a private tutor in the house of Mr. Ahad,a high-ranking Govt. Officer posted at Cuttack.

If education is to prepare the educated to meet the challenges of time effectively well, it must attend to the larger national issues which are human and social. True education shall not remain confined to stuffing the students with some information only. Even if we think of culture, we cannot forget that the level of culture in a country depends upon the education of its people.

Fortunately for Orissa as a whole, Harihara had the right type of education, learning with humility', during his student-life. This created in him a fine blending of learning and social awareness and so also the capability of addressing himself to diverse social problems the province of Orissa was embroiled in.

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In consonance with the prevalent social traditions, Harihara had to marry around this time. It was an early marriage indeed. It might have some rationale in his own family prespective but it proved itself a tragic one for Harihara. His wife died shortly after their marriage. There was no social taboo against bigamy or even polygamy if people could afford to go for. Harihara married for the second time, but as ill luck would have it, he lost his second wife soon too. This tragic series had possibly an ambrosial effect on the life and attitude of Harihara and he turned his eyes to the society and the country at large. His attachment towards the family life became minimal and, as it appears from the available records, his early initiation into the world of *Gita* and the *Upanishadas* added significantly towards the formation of this attitude.

In 1904 Harihara passed the F.A. Examination and decided to go for the Law Course. He got himself admitted to the Law Class at Cuttack but changed the venue of his studies to Calcutta. He, however, could not continue his student life any longer as he had to become an earning member for his family.

Madhusudan Das was aware of the potentials in Harihara and did not think it proper to allow it to go waste. He thought of sending Harihara for some technological studies to Japan. With a view to obtain some financial assistance, Madhusudan advised Harihar to approach the Maharaja of Mayurbhanj State. The Maharaja gave him a patient hearing and then advised him to procure a character certificate from Madhusudan Das. Harihara politely but firmly replied, "I can't do that, Sir. How could Madhu Babu know anything about my character?" The Maharaja was virtually impressed with this straight forward answer of young Harihara. He assured Harihara that he does not need any recommendation from anybody but would help him to pay for his training expenses in Japan. But unfortunately Harihara fell ill and had to abandon his ambitions for a higher education. Madhusudan heard about the conversation of Harihara with the Maharaja and remarked, 'This youngman would be an honest and eminent person of Orissa in future.' And here we find for certain that Madhusudan was a man of very clear foresight and Harihara proved him true to his predictions.

As to be the bread winner for his family, Harihara joined the Puri Zilla School for a stint of teaching career there. Later on he went to the Nilgiri High School and worked there for about

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four years. It is during his stay there, Harihara stirred up the contemporary society by participating in the cremation of a Harijan much before Gandhiji launched his Harijan movement. By turn of events, it came to be increasingly clear that here was a messiah, an empiricist and a moralist rolled together, decidedly dedicating his life to wage a nonviolent struggle against illogical social conventions and bourgeois mores. Harihara professed overriding concern for the neglected and the down-trodden and his voice clear and loud was heard whenever there was any instance of injustice even by the ruling Government.

A man of his zeal could never remain static at one place for a long period. Harihara came to Cuttack to join the Mission School for a short while. After sometime he was appointed in the P.M. Academy, where he worked for five years. During this period there was an outbreak of Cholera at Cuttack in an epidemic form. Harihara lost no time to come to the help of the suffering people. He organised a voluntary service corpse with Kaviraj Balunkeswar Acharya and Lakshman Mishra and rendered all possible help to the sick. Qualities of his leadership and an unending concern for the suffering humanity, irrespective of caste and creed, came to be recognised by all and sundry and he was adored as a roving apostle.

The middle English school functioning at *Bakulabana* was upgraded to a High School by 1909 under the aegis of Pandit Gopabandhu Das and his dedicated associates. Harihara now decided to join the group of teachers who rallied around Gopabandhu in the sylvan surroundings of *Bakulabana*. In 1912 he resigned from the P.M. Academy and joined the Satyabadi High School which by then had attained the status of a National School. It was a school with a difference pursuing *Ashramic* traditions of ancient Indian culture. Here Harihara was made the Acharya, the superintendent of the Students' Hostel. As he was fondly and reverentially addressed as 'Acharya Harihara' by the alumni of Satyabadi, the epithet, true to its spirit, got stuck to him permanently. He is remembered and referred to as Acharya Harihara by the people of Orissa and nobody even knows if he had a family surname.

Acharya Harihara was associated with the Satyabadi School for twelve long years and along with other devoted 'gurus' made it a legendary educational institution. The Acharya left Satyabadi in 1922 to take up a queer responsibility, the post of

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the Director in the '*Bidhaba Ashram*', a rehabilitation centre for the widows at Puri.

In a land of child marriage like India, the percentage of widows is naturally very high. Added to it is the unusual callousness of the society towards the widows, who are always to follow an austere life-style under duress. In her family of in-laws, she is looked down upon as an ominous entity and in the house of her parents an undesirable burden. The system of 'Sati' definitely grew up from the assiduous endeavour of the "Hindu" society to get rid of the widows. However for the Acharya, a widower himself, it was a task and a challenge. It was a task for the Acharya in the sense that he considered it his bounden duty to look after the neglected widows with utmost care and sympathy. Nevertheless, it was a challenge also as the job demanded particular skill and mental strength to offer requisite protection to the widows during the first decades of the 20th century. The Acharya however gave eloquent evidence of his cerebro-spinal strength and efficiency.

Harihara did not have a taste for active politics but under compelling situations had to be engaged in it. Once in 1922 he was asked to contest for a seat in the Puri District Board by the Congress High Command. He did not have a choice but to file his nomination but door-to-door-canvassing was something unimaginable for this man. A very powerful Zamindar stood against him with plenty of money and muscle power.

On the day of polling, the Zamindar deputed his employees to watch if all his tenants were there to cast their votes in his favour. The situation was positively alarming. A very intelligent man having much regard for Harihara used a trick in order to see Harihara the winner. This man was Gopi Das. He put on a trousers, a coat and a big turban. He appeared near an assembly of the Zamindar's tenants and pretended to be a representative of the Zamindar himself. He announced, 'Be sure to cast your votes for my Zamindar. Here we have posted our employees to watch you. If you don't vote in favour of the Zamindar, you would reap the consequences.' He then faded out unnoticed but the reaction in the mind of the voters was violent. They knew that it was a secret polling. How could the Zamindar know who they have voted for? There was a Volte-face en masse. And Harihara came out victorious.

Long after this incidence, Harihara remembered that episode and remarked in a company of friends. Gopi was really

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a very intelligent person and loved me intensely. Without him I could have never won in the Puri District Board election.' It shows Harihara's keen sense of gratitude, a quality which is very much on the decline.

On becoming a member of the Puri District Board, he got himself closely associated with the local development programmes. For about six years, he worked hard at Puri and when he found that the Ashram for the widows was securely established, he left for Cuttack in 1928 to organise the *Swaraja Ashram* there. By now he was grossly involved in the national movement and widely acknowledged as an uncompromising freedom fighter, faithfully following the non-violent course of action. In the socio-political firmament of Orissa, he was then an eminent personality commanding characteristic respect and reverence. Around this time, he presided over the Cuttack political conference that was held at Kendrapara.

On the 12th March 1930, Gandhiji launched his historic Salt Movement. He started a march on foot from his Sabaramati Ashram with 79 volunteers to Dandee which was at a distance of 384 kilometers. He had the idea of besieging the Government Salt godown there but was arrested on the 5th of May before he could translate his ideas into action.

The Acharya in Orissa lost no time to pick up the cue. He organised the Salt Movement here and led a route march from Cuttack to Inchudi to violate Salt Regulations there. Much before Gandhiji's arrest, the Acharya was taken to the Jail custody at Hazaribagh on the 13th April. Consequent upon the Gandhi-Irwin Pact, however, all the congress leaders including the Acharaya here of Orissa, were released in 1931. Just after his release, he was elected the President of the Orissa Provincial Congress Committee and so also a member of the All India Congress.

As a result of his active participation in the Civil disobedience Movement, the Acharya was again arrested in 1932 and kept beyond bars upto 1934. As soon as he came out of the prison he joined he *Harijan* Movement and led one of their marches that originated from Purusottampur in the Jajpur sub-division of Cuttack. As the president of the *Harijan Sevak Sangha* and the *Utkal Maulik Siksha Parishad*, he voiced certain long-standing grievances and demanded their redressal by the ruling Government. To pressurize the authorities and awaken public

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consciousness, he offered personal Satyagraha and courted arrest for a brief spell.

In 1937 Orissa had a devastating flood causing indescribable misery to millions of people. Standing crops of the fields and hundreds of cattle were washed away along with dwelling houses in the rural areas. Vast tracts of land were submerged and loss in terms of money was colossal. The Acharya Organised non-offical relief operations and worked untiringly to help the suffering masses.

Harihara was sixty in 1938. Orissa organised a number of meetings to celebrate his sixtieth birth anniversary and offer him felicitations. Gandhiji sent a message with a prayer to God to grant a long life to Harihar so that he can serve the country better in his own way. He mentioned categorically that "Das's selfless devotion to national cause finds no parallel" among his contemporaries.

Rajendra Prasad sent a message telling that he was impressed verily by the moral and spiritual life-style of the Acharya and his devoted service to the suffering humanity. He expressed his faith that younger generation of India would draw sustenance from his singularly ideal life.

A verteran socio-political leader of Orissa, Biswanath Das, wrote during this occasion that the Acharya was a living incarnation of selfless service and unreserved sacrifice. He was an educationist and a social reformer too. Here was a man, he wrote, who would side with any factional strife in the socio-political camps. He was far above this pettiness and continued to have unending love and affection for every individual being high or low.

A queer incident took place during these birth anniversary celebrations. The Utkal University decided to bestow an honorific Doctoral Degree on Harihara but he refused to accept it with all humility. In a mammoth meeting to felicitate him, he was presented with a purse and a copy of book containing writing about him. He said, 'The purse I'd accept. I can spend it for the Harijans of my country. But what am I going to do with that book? Please don't give that to me.'

All these taken together, go to show us precisely but unerringly the inner self of Harihara when he was sixty. He was yet to go miles and miles and we have to follow him assiduously to know him more and more too.

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A *Gandhi Seva Sangha* was established at Delang under the stewardship of the Acharya and he played the pivotal role in working for the needy and helpless. This man had acquired a wide range of scholarship but more than that, he epitomized the essence of patriotism and service to the humanity. A theist he was, we believe, but contemporary records do not say that he was anything but humanist, a person having a very strong interest in and concern for human welfare, values and dignity. He worked for the welfare of the Orissan people throughout his life.

In August 1942, Gandhiji started his Quit India Movement. Terribly irritated and anxious to attain freedom, people of India joined the movement en masse. There was an unprecedented upsurge throughout the length and the breadth of the country but in a very calculated move, the ruling Government picked up almost all the prominent congress leaders in a simultaneous countrywide swoop. The Acharya did not escape their notice. This time he was placed in the Berhampur Central Jail. The British Government had thought that the movement started by the Indian National Congress, however poignant it may be in the beginning, shall die an eventual death in absence of its leaders. That it was a wrong assessment of the prevalent situation, had been proved by subsequent events that followed.

In the Berhampur Central Jail, Achrya Harihara was received cordially by the political prisoners there. Harihara used to give regular discourses on Geeta and the Upanishadas to them. Apart from this, the Acharya would grind wheat and prepare Chapatis himself for about 35 political co-prisoners lodged there.

After his release from the jail in 1944, the Acharya devoted himself exclusively to the activities of the Orissan Provincial Congress Committee, of which he was a member up to 1952. In 1950 a Sarvodaya Conference was held at Anugul in a large scale under the leadership of the Acharya. Around this time he also participated actively in the 'Bhoodan' Movement and trekked through the remotest areas of rural Orissa. During his sojourn of hundreds of miles he propagated the message of Gandhiji and Vinobaji among the masses.

As a leader of the Sarvodaya Movement, the Acharya worked ceaselessly upto 1962. He presided over the Sarvodaya Conference held at Puri in 1955 and led a march from Balasore through the villages on the 15th August, 1958. A second march

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he led from Mayubhanj next year on the 29th April. All these were aimed at rousing popular consciousness and an awareness about our problems and ways of their solution. In 1960 he participated in the Sarvodaya Conference held at Berhampur. There he remarked, 'We have attained swaraj but its fruits have not yet reached the rural people living in the farthest creeks and corners of our country. We the elites of the country, who wear spotless white dresses, have drunk all the holy water of Ganga like that ancient *Muni*. It is high time that we should have freed the mainstream of Ganga and allowed it to flow all our villages in the country. These remarks vouch for his sincerest concern for the welfare of the masses. The same year he went to preside over an All India Sarvodaya Conference held at Wardha.

In 1961 Acharya Harihara had some eye-ailments of a serious nature. Dr. Balabhara Prasad, an eminent educationist and a Gandhian *par excellence*, took intiative in making suitable arrangements for the treatment of the Acharya. He took him to the Patna Hospital where an operation was performed by eye-surgeons there. The same year Acharya Harihara was invited to attend the meeting of the Allahabad University Students' as the Chief Speaker. He attended this meeting on the 14th November and delivered a valuable address that was acclaimed widely. This participation added another dimension to the activities of the Acharya. It was nationally recognised that he was not only an educationist, but a person quite aware of all the problems confronting our system of education.

An elderly Sarvodaya Worker wrote about an interesting but tender incident that took place during the Acharya's visit to Ahmedabad. The local press did publish the news in advance that he was coming to preside over the University Students' Union Conference. P.D. Tandon was in Allahabad but seriously ill and bed-ridden due to partial paralysis. As per newspaper reports Harihara was to arrive there on the 13th. But how is it, thought Tandonji, that Harihara is in the town but has not met him? He was possibly some other Harihara, guessed Tandonji, and not the one from Orissa, a close friend of his. Then Dr. Balabhadra Prasad rang him to say that Acharya Harihara has arrived and he was on his way to meet him.

Harihara arrived there and Tandjonji stretched out his hands to receive him. While he was holding the hands of Harihara tears

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rolled down his eyes and Harihar's too were not dry. They talked about twenty minutes when Tandonji's Secretary reminded him that his physician has advised him not to talk much. At this, Tandonji said with a pale smile, 'How can I follow his directions when I feel for certain that this is the last meeting with this very intimate friend of mine?' Tears again followed down his emaciated cheeks when he had to say good-bye to Harihar. Harihara was visibly moved. In fact these two great souls never met again.

In 1963 a meeting was held at Satyabadi to discuss about the feasibility of establishing a College there. A sub-committee was formed with Acharya Harihara as the Chair-person to go into the details and chalk out an effective programme. The next year, students of Cuttack started a strike on certain issues. The agitation assumed alarming proportions and the authorities were unable to contain it. It posed a problem simultaneously for the State and the Central Government. Sri Guljarilal Nanda, the then Home Minister in the Centre, sent an SOS to the Acharya. He readily agreed to mediate and work as an arbitrator. Wonderfully sake composed and so also conscientious, Acharya Harihara faced the tantrum squarely and judiciously. His intervention was hopefully accepted by the student comunity and the agitation was withdrawn soon.

Never careful about his personal health, Acharya Harihara had been exerting himself too much all these years. Already a nonagenerian, he keenly felt that he should retire from the active public life and have complete rest. He came to Puri and stayed there. He did not have much of illness but his general health was declining fast. On the 20th February, 1971, at the age of 93, Acharya Harihara left for his heavenly abode. And thus came to an end the colourful life of a man who devoted everything of his for the sake of humanity. It is no small consolation for the Orissan people that the memory of this man, who was almost deified during his life time, is now eternized and remains a perennial source of inspiration for our future generations.

Although not a prolific writer, the Acharya could find time to transcreate Geeta and the Upanishadas in Oriya. These serve an easy entrance to the highly philosophical works in Sanskrit. Apparently insignificant though, the Acharya also wrote a small *Child's Easy First Grammar* for the beginners of English Language. This book is much sought after and has seen dozens of editions by now.

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We have just mentioned that Acharya Harihara wrote small books of Oriya Verse containing the essence of the *Geeta* and the *Upanishadas*. This reminds us of an incident which exhibits yet another side of his personality.

The *Geeta* that Harihara wrote was a small one but a contemporary had writen a big volume of Geeta to his credit. A grand-daughter of the Acharya once drew his attention to this saying, "grand-pa, why have you written such a diminutive Geeta? . . . Babu has written a bigger one. Could you not write a still bigger one?" Witty Harihara replied, "You know perhaps that our *muni-rishis* of ancient times were used to drink a lot of *soma-rasa* and that enabled them to write volume of Upanishadas and Puranas. The gentleman, you mentioned just now has inherited that tradition and he could easily write a big volume of Geeta. But you know, I take one or two cups of tea a day. How can I compete with this gentleman?"

Harihara was apperently a serious man. But this does not mean that he was lacking in *joie de vivre* and genuine conviviality. In recent times some writers have tried to give us biographical traits of Harihara as they had the privilege of writing in short sketches. They expose before us the many faceted personality of this illustrious son of Orissa.

Pandit Nilkantha Das, who became a colleague in the Satyabadi School, was in fact his school mate. He was two and a half years younger to Harihara and in the Puri Zila School studying in a lower class. They were intimate even then and introduced a peculiar system between them. It was decided whosoever comes out first from his class, would buy just a morsel of fried flattened rice for both of their tiffin and would wait for the other one to come and share. Once it so happened that Nilakantha bought the tiffin and waited for Harihara for quite some time, but he was not to be seen. Tired and hungry Nilakantha ate up the stuff and left for his home. That annoyed Harihara so much that he did not even talk to Nilakantha for a couple of days.

After a long interval these two luminaries met at Cuttack and quite naturally both of them became a little nostalgic. Harihara, in a mood of reminiscence, said, "Kantha, don't you remember that you fed me quite a good number of very sweet jackfruits of your garden? I can't forget it." 'Yes, I too remember that', shot back Nilkantha. "I also remember that you didn't talk

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to me for a couple of days simply because I ate up the *Chura* that I bought for both of us." There was a burst of laughter when they talked about their childhood days.

In a contempary newspaper there was a report about Harihara's achivities. While mentioning the age of Harihara, it made an error and gave an inflated figure. Nilakantha had noticed that and he narrated it to Harihara. Harihara quipped back, "Look Kantha, I've already forgotten when I was actually born and how old I am ? How does it matter if these people add up something to my chronological age?'

Sense of humour indicates a mature personality. If a person can enjoy it and at the same time react to it wittily, we can know for certain that no amount of sorrow or suffering in life can ever threaten him. Harihara's joviality on occasions never diminished his sober image that earned him respect and reverence as an Acharya. But his socio-political *raison d' etre* has always been morality.

As we have seen, Harihara followed Gandhian principles in his life almost rigidly. But he did not cherish an iota of ill-feeling for people belonging to different political camps or factions. This reminds us of an incident.

A youngman, known to Harihara, joined the Communist Party and was working for it seriously. Once he came to meet Harihara. On seeing him, Harihara said, "How is it that you have at last joined the Communist Party ? I am told that you people are trying to usher in a class revolution. Do you believe sincerely that this will deliver the goods for the common people of the country?" The youngman politely replied, "That we don't know, Sir. The future will give the verdict. But I came to you for some financial help for our work." Harihara had then three rupees with him. He kept one and handed over two rupees to that youngman. "But, Sir, I needed three rupees very seriously,' said the youngman and immediately the Acharya parted with his third coin.

Such an attitude is inconceivable now-a-days. Flexibility or tolerance among the political activists, even among the leaders is something of the past. I tend to think that those were the qualities of statesmen of our country not to be expected of the present brand of politicians. And Harihara was a statesman by all accounts. The remarks of Biswanath Das, which we have mentiond earlier would go to stengthen our contention.

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In one of his brilliant writings about Harihara, Dr. H. Mahtab posed a question. He asked, why in an age, when money determines a man's status in the society, Harihara, undoubtedly a poor man, is held in high esteem by all and sundry in Orissa and even in India? Mahtab had the answer with him, it is the sterling qualities of head and heart of Harihara, his humility and selfless devotion to the cause of the nation that earned him so much of reverence from the people who saw him or even heard about his activities.

Be a good person' - was the typical expression of goodwish from Acharya Harihara. To elucidate his idea, he would add, "If you build up yourself as a perfectly good person, the world around you would appear to be good to you. Never speak ill of others or malign others. Always be kind to the poor and the suffering and then and then only God would be kind to you." Let us not forget for a moment that he never preached all these as sermons for others but practised them religiously in his own life. The epithet 'good' used by Harihara, unfolds before us the widest connotation when we look at it in the perspective of his personal life.

In the social example-level of the moral and spiritual phenomena, the decline of standard became conspicuous during the life time of the Acharya. The materialistic attitude was bringing consumerism and encouraging covetousness. The Acharya could feel that if a curb of moral and spiritual nature was not put at the right moment, the ever-increasing motivation for a materialistic life in the Indian Society would be disastrous.

It would ultimately bring rising prosperity for a few on one side of the scale and poverty for the majority on the other. Harihara lead a plain and simple life but followed lofty moral and spiritual ideas.

Madhusudan Das, an eminent Engineer and the son-in-law of Pandit Nilkantha Das has narrated a particular event which projects the Acharya's high sense of moral and concern for the future of the Indian Society.

During the marriage of two of his daughters at a time, Das wanted Acharya Harihara to attend the ceremony. He came and was offered an easy-chair for lounging. There was a big assembly of invitees, one of whom wanted a packet of cigarettes. Das immediatly gave him a packet at which Harihara was visibly

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upset. He asked immediately, "Madhu, how is it that you are offering cigarettes to your guests?" Madhu Babu tried to explain away the situation. He said that on such occasions it is the duty of the bride's father to offer whatever is demanded to the persons of the other side. At this Harihara wanted to know if Madhu Babu was prepared to give them bottles of wine if those were in demand. Madhu Babu said that although he did not make any such arrangement, a dinner without drinks is now-a-days considered incomplete. "You mean that this has become a social custom these days?" –a visibly perturbed Harihara enquired. Madhu Babu replied in the affirmative and also mentioned that bottles of wine have already made an in-road into the students' hostels. Harihara literally sank in his chair and murmured a soliloquy in despair, "What is happening to this country? It's most unfortunate that we are still living to see it."

Harihara was quite aware of the on-going and inevitable process of social change but his only expectation was that it ought to be a change for the better and not for the worse. He was a staunch believer in the Sarvodaya movement and for that matter in a revolutionary change in the socio-economic structure of the country. Even an objective evaluation of Harihara's contributions would prove beyond doubt that he ushered into the passive life-style of Orissa a quiet but strong and dynamic revolution. In fact, Rama Devi, a highly respected social reformer of Orissa branded Harihara as a great revolutionary.

One has to ponder over his life-history carefully and scrutinisingly to have a complete and comprehensive idea of his greatness. While discussing about Harihara, people refer to his sacrifice and self-restraint. But these adulatory words would sound hollow unless we comprehend the qualities refered to in these words thoroughly. Being a non-smoker or non-chewer of tabacco is not enough to display self-restraint or sacrifice. Instances of occasional self-denial are also not infrequent. But the Acharya's sacrifice and self-restraint belonged to a much higher order and had larger dimension. While complete renunciation of worldly enjoyments and sensual pleasures constituted self-restraint of Harihara, his unostentatious and untiring participation in the welfare programmes for the masses, including the *Harijans* and *Girijans* (the hill-tribes) stood for his sacrifice. He was a man of lofty character and a noble heart, an impersonation of magnanimity and integrity.

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A tall and slender man with broad forehead and exceptionally sparkling eyes, Acharya Harihara was a fascinating personality of magnetic character. He and his compeers were born in Orissa at a juncture when this state was passing through a phase of decadence and despondency. Harihara and his great contemporaries brought about an allround renaissance and opened a glorious chapter in the socio-cultural and so also in the political history of Orissa vis-a-vis India. Harihara lived a simple and a saintly life but his philosophy of life was exceptionally high. His utterance *Bhala Manisa Hua* i.e. be a good person, was directly a self-projection. He could not probably think of anything other than being good. His long but unkempt flowing beard gave him an aura of holiness and added to it was his astounding personality. He was a personification of virtue and benevolence, uncompromising action and service to humanity. No words are sufficient to extol him, no monument great enough to signify our indebtedness to him either.

Late Principal, Acharya Harihar College
Bhubaneswar

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Acharya Harihara Das and His Anti- Colonial Discourse

Kailash Chandra Dash

(I)

Acharya Harihara Das was one of the most significant nationalists of Orissa in the Gandhian phase of leadership. An associate of Gopabandhu Das and Nilakantha from the Utkala Sabha and the Satyabadi days Harihar had multidimensional activities which spanned over five decades covering his articulation of Oriya identity, his participation in the nationalist politics and popular movement in Orissa, widespread role in the constructive Sarvodaya programmes and socialist and reformist processes. Each of these aspects of his study needs a comprehensive focus. As a significant Gandhian and social activist Acharya was as selfless as Gandhi and Gopabandhu. His participation in the Non-cooperation and the Civil Disobedience Movements and his constructive activities during this phase have been widely appreciated in the newspapers of his time. It is very unfortunate that his effective leadership in the phase of nationalist movement in Orissa has not been properly presented by the historians. But he has an important place in the historiography of modern Orissa. In this paper I would like to pick up only one thread of his activities in the nationalist phase, his anti-colonial discourse in the 1920's of the 20th century. This will provide an interesting link in joining and fusing together his ideas and activities for a comprehensive study on modern Orissa.

(II)

During the phase of the Non-cooperation movement in Orissa *The Samaj* was a powerful weekly newspaper whose proprietor was Pandit Gobabandhu Das. Gopabandhu was the leader of the Non-cooperation movements in Orissa. During the absence of Gopabandhu (as he was in Hazaribagh Jail, in

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1923-24. Harihar was the acting editor of the newspaper *(the Samaj)*. Like Gopabandhu, Harihara was very fearless in his thought and action. His writings in the Samaj could reflect his fearlessness and nationalist ideas. His statement and editorial comments presented his anti-colonial discourse which came to the notice of the Government. In the confidential letter from the District Magistrate of Puri dated 22nd September, 1923, the objectionable articles of Harihara published in the Samaj (of 8th September 1923) under the heading "Discussion in Council about the political prisoners" and "The repentance of Co-operators" were emphasized and criticised ! The first article "Discussion in Council regarding political prisoners" has been translated in the following manner.[1]-

The Reform Scheme enacts that no one who is imprisoned for more than six months can stand as a candidate for membership to the Council. Many Non-cooperators as political prisoners have passed more than six months in Jail. None of them desirous of membership in the Council cannot stand as a candidate for the same. A resolution was moved in the Bihar Orissa Legislative Council to the effect that this rule would be amended for giving special permission to political prisoners and thereby affording them opportunities to stand as candidates; and all the non-official members voted in favour of it, and passed the resolution. But of what avail in the passing of resolutions by the Council ? What the Government would do was a foregone conclusion. The Government was bent upon not doing so (i.e.,giving permission) and so it did not. But we fail to understand with what ears our legislators heard the long explanation given eloquently by Mr. Macpherson who is known to us for a long time. Discussions about these political prisoners have been made many times in this Council. Almost every time the peace-preserving Government has abused them with most obscene language. Mr. Macpherson too has exceeded all this time in abusing the political prisoners. Even Mahatma Gandhi has not escaped from such abuse. The Mahatma has been described as a dangerous fanatic and other NCOs who having carried on peaceful agitation were at last imprisoned have been abused with most vulgar words. They have committed the most abominable of crimes. To speak the truth, Mr. Macpherson was beside himself the eloquence of his speech and so he could not find time to judge its merits and demerits. Though a Scotchman he is still a servant of England for earning his bread. How can

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the sublime feeling of the mind, the greatness of life and the great joy of patriotism be found in his heart hardened with the life-long slavery ? How can noble deeds be possible on the part of insignificant creatures ? What wonder if he cannot understand the high-souled Mahatma who is purified with sacrifices and worshipped by the whole world ? It is next to impossible that an insignificant creature like Mr. Macpherson will realize the great life of Mr. Gandhi. It is ridiculous that one who having deserted his home and hearth out of love for pay remains a slave in one of the corners of farthest India, should discuss about Mr. Gandhi. The narrow-minded judge who sentenced Christ to death as a dangerous fanatic, was after all an independent king. But Mr. Macpherson is a servant of servants- a servant of Masters for the sake of money. What else he would think of the Mahatma ? Again the NCOs who have been imprisoned, have committed the most abominable of the crimes. Are they engaged in destroying the humanity and freedom of others by taking money from masters or helping their countrymen in plundering other countries out of greediness for money ? They are fighting for their own country and countrymen and that again with peaceful means. Is it called the most abominable of crimes ? What is really a hireling ? Mr. Macpherson or they ? Who to be called a hireling, they who being unable to tolerate the ill- treatment and subjugation of England have given up all pleasures and luxury, and try to attain freedom, or one who having got his motherland tied with the chains of slavery of England makes himself blind with the pride of being a Hakim in one of the corners of India, putting on various garbs for the sake of stomach ? The domestic circumstances of Mr. Macpherson may not be better off than that of most of these hireling political prisoners. The social persons of Macpherson is in no way superior to that of these persons. There are many among these persons at whose doors persons like Mr. Macpherson can accept service for the sake of belly. How can one who regards slavery as the ornament of life get the test of liberty and understand the sublimity of life trying to achieve liberty ?

The second artice under the heading "The repentance of Co-operators" has been translated into English in the following manner;

"Being dumb-founded at the treachery of the British Government the moderates remained separated from the

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Mahatma in the Non-Cooperation Movement and were under the impression that the Congressmen would be agitating on one side, and they themselves would co-operate with the Government and thereby achieve their end. They could not make out the crooked policy of the Government. But repeated ill-treatment and insult have made even such loyal persons hopeless. The Salt tax was increased, but no one's objection was paid any regard to; when the Royal Commission sat, all were made a laughing stock and eventually nothing was listened to regarding Kenya and all were driven out of the doors. The moderates who are sensible could not tolerate so much insult as they are now pondering on the way how to take revenge. The Indian Government sent Honourable Srinibas Sastry, Jamna Das, Dwaraka Das, Mr. Kamat and others to England with a view to settle matters regarding Kenya and said that the Secretary of State of India would fight as much as lay in his power and bring equal rights for India. But these guileful words could not be concealed. Not to speak of fighting India, the Secretary of State for India, on the other hand, made a plot and made matters advantageous to the Whitemen. The Indian Government expressed a bit of sorrow on the lips, but remained joyful at heart. The representatives such as Mr. Sastry and others having wandered from door to door in sorrow, England at last came back insulted. Having returned he has plainly said ? " The British Government paid no regard, and did not listen to us as we remained separated from Congress, the NCO movement became a bit slack as we could not remedy for the Salt tax. Our present duty is how to control the Government in a body. We have no emanicipation for us without Swaraj." "The members of the "Servants of India Society" have decided to work with others in this matter. Jamna Das, Dwaraka Das has been moved a bit more. He says, "Let certain particular articles made in England and the Empire be soon boycotted, let us non-cooperate with the Empire exhibition and the League of the Empire. Let the youngmen of our country receive military training and let all work together to attain Swaraj anyway. We cannot be saved without Swaraj. The English frightened us with their military power. They will certainly be cowed down if we after receiving military training shall show our power fearlessly. They are not the persons to be moved with words." Kamtat agrees with Jamna Das in this respect. Such a change on the part of the Co-operators is a matter of joy."

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In the article under the heading "Discussion in Council about the political prisoners" there are passages regarding Macpherson which are not only objectionable but also savouring of contemptible ill-breeding and characteristic meanness on the part of the writer and publisher as far as the colonial view is concerned[2]. With regard to this article the Goverment Pleader stated that no action under Section 108 C.P.C. or under Sec. 124A.I.P.C. was tenable[3]. The other objecttionable article under the heading "The repentance of Co-operators" describing the Government as treacherous and imputing unfair motives to Government was an attempt obviously to excite feeling of disaffection towards the Government established in law in British India[4]. The editor Harihar Das was guilty of an offence under the section 124A.I.P.C.. The District Magistrate of Puri wrote to the Commissioner that some action should be taken to check the wild and the unbridled proclivity of the editor of the paper to villify the Government and its officials.[5] The two articles were treated as seditious.

Another objectionable article of Harihar Das appeared in *Samaj* of 17th May 1924. The article was on the report of Excise Committee which was appointed by the Bihar Orissa Government. The article has been translated in the following manner;

"The opinion of the people has been repeatedly expressed against the Excise policy of Government. Before the Reforms the representatives of the people in the Council have been repeatedly requesting the Government to stop trade in intoxicating articles. Since the introduction of the Reforms, the representatives of the people, universally decried this unjust profitable business. There was agitation in the Councils in almost every province to prevent intemporance especially as the Non-cooperation Movement particularly pointed out the bad effects of trade in excisable articles. The members of the Council took up a firm attitude to abolish the system. Before the reforms the Excise system was under the personal control of Government. After the Reforms Act came into force, Government transferred it to the hand of the Indian Minister. Before they were made ministers, these people were fighting in the Council to abolish the Excise System. Now that they have been installed as Ministers and entered the Machinery of Government, they are anxious to run the Machinery of Government, and where is the mind to be engaged for doing away with the Excise system ? At

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least those members of the Council who were deprived of the charm of Ministership did not remain inactive. Consequently there was agitation more or less in almost every local Government to abolish the Excise system. The Government of the Central Provinces openly said that Government would abolish the Excise system as soon as possible. The Government of Punjab made it a rule that it would remove excise shops from those places where the majority of people would vote for this measure. It was received in the Bombay Council that Government would reduce the supply of excisable articles to the shops of the Bombay town by five percent and to the shops in districts by 10 percent. It was hoped that if this would be going on for some years, the sale of excise articles would stop altogether. The Government of Bombay also accepted this proposal. But although some agitated about Excise System, our Bihar and Orissa Council Government in a way is remaining indifferent. But the result of whatever agitation there was that Government appointed a Committee to prevent interference. That Committee, like faithful disciples of Government, voted that the excise system could not be abolished. There are some class of people who cannot give up intoxication; but then it would be better if Goverment could secure maximum of excise revenue with the minimum consumption of excisable articles. Consequently the policy of the Government of Bihar and Orissa is maximum of revenue and minimum of intoxication. As a result, it did not follow that the people consume small quantity of excisable articles. Rather Government got more money and spent at ease. The members of the Bihar Orissa Council were satisfied with this. The members of the Bombay Council did not rest satisfied with the reduction of supply of excisable articles by Government and they insisted on the abolishing of the excise system altogether. Government appointed a Committee. The Committee was not so pet of Government as the Committee of Bihar and Orissa. The Bombay Committee has now reported that the Excise System should be abolished altogether. For this purpose they have pointed out certain ways to Government. At some selected places, permission will be given to the people so that if they wish they could vote for the removal of excise shops. The excise shops will be removed from those places if the majority of the people vote for this. If they once vote for retaining the excise shops, their votes will be taken once again. Both males and females of those places will give their votes. No more license will be given than those who have already been granted licenses.

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in the hotels except at the time of taking meals, supply of liquor will be stopped. But no facility will at once be given to sell liquor at new hotel. Sale of excisable articles will be stopped altogether at the place of dancing, theatre etc. Excise shops in the towns having mills will remain closed during the days on which pay is distributed. In that case the people working in the mills cannot spend money for intoxication out of their cash pay. Excisable articles will not be sold at the hats, melas etc. in the moffusil on the days on which they are held. If Government will give effect to these proposals, intoxication might be stopped within a short period in the Bombay Presidency. But it is the full belief of minister of Bihar and Orissa that the people cannot give up intoxication.It is fruitless to expect any improvement of the people in the hands of a Government the policy of which is to make money by making people to take intoxicants and bringing about their moral degradation. The American can give up liquor one day. The Chinese addicted to opium for centuries can give up opium and live in happiness. But the Indians whose life is religious and who are living under the fostering care of the civilised British Administration cannot give up intoxication. How can the regard and affection of the people come out towards a Government the machinery of which is continuing on the basis of such a belief ? The British Government is the trustee of Indian people. Is it the virtue of a trustee to keep those people intoxicants ? Will the members of the Bihar Orissa Council learn something with the example of Bombay before them ? Will some one bring up a similar proposal in the ensuing meeting of the Council ?

This long editorial was examined by D.N. Das, the Collector of Puri in his letter of 3rd June, 1924 to the Commissioner, Orissa Division (H.T.S. Forrest)[6]. According to this letter, the writer's comparison of the action taken by Bombay with that in this province is evidently intended to convey an offensive meaning. It lends support to the view that the Government of Bihar and Orissa is bent upon increasing excise revenue at the sacrifice of the morality of the people. Thus the passage was considered objectionable and it came within the purview of Section 124 A of Indian Penal Code. The officiating Superintendent of Police recommended action against him under Section 108 Cr. P.C. The Government pleader L.N. Mishra had also opinion against the article[7]. According to the Government Pleader; "A Person discusses a particular measure of the Government and may even express the strongest condemnation

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of such measure. He is protected so long as he confines himself to bonafide criticism of public measures, but if he goes beyond that and holds up the Government itself to the hatred and contempt of the people by attributing to it base motive, he is guilty under Section 124 A, I.P.C. In this article the editor attributes a base motive to Government by saying that the Government does not abolish the sale of excisable articles as its object is to bring about people's moral degradation and make money by making them take intoxicants. It also goes further and says that people cannot show their affection to such a Government. Such a publication is likely to bring the Government into hatred or contempt of the people and to excite disaffection towards Government."

(III)

These and many other seditious articles appearing in newspapers and leaflets from the colonial perspective foster detrimental attitude of the people. In the Gandhian phase of the nationalist politics in India there was great alarm among the colonial officers about this type of write-up. But such writings were treated as masterpieces by the nationalists and they were spread to both urban and rural areas for creating public opinion against colonialism. Nationalist discourse was a great strategy of the Gandhians in every part of India during that phase. The public opinion was to be created, fostered and strengthened against colonialism. From this point of view these pieces of writing of Harihara Das deserve great notice and examination. In forming this discourse against colonialism in Orissa, Harihara's deep understanding of the crucial issues is the prime factor. Like Gopabandhu Das, Harihara was well aware of the point to hit. He was bold enough to criticise and condemn the measures of the colonial masters in the most befitting language and in the most emphatic manner and this thought which began in 20s of the 20th century was well appreciated by the young radical group appearing in the 1930s. The question of interpreting the problems in the wider context of the nationalist politics in India loomed large before the nationalist leaders and Harihar must be singularly important among the Oriya Nationalists to provide a new paradigm. His clear perception of the regional and national issues as well as international issues and his boldness of presentation can be well known from these three pieces appearing in *The*

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Samaj. After the failure of the Non-Cooperation Movement the Gandhians thought of continuing the anti-colonial struggle by following strategies which would mobilize the masses. In Orissa such programmes continued with full vigour under the leadership of Harihara Das, Govinda Mishra and Gopabandhu Chaudhury. Harihara's stimulating articles reflect not only his anti-colonial critique but also his constructive sarvodaya stance.

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Acharya Harihara Das : A unique Personality

Beena Kumari. Sarma

Acharya Harihara Das was born on 18th February, 1881 in village Sriramchandrapur of Puri district.[1] He was a brilliant student from his childhood and passed almost all the examinations with distinction obtaining merit scholarship.[2] He had his early education in the village school and later on studied in the Puri Zilla School. He passed his F.A. examination at the Ravenshaw College, Cuttack and then completed his Law course at Calcutta but did not appear the final examinations. During that time his name was recommended by Utkal Gaurav Madhusudan Das to be deputed to Japan to study glass technology as desired by the Raja of Mayurbhanj. However Harihara could not avail the opportunity due to his eye problem.[3]

In his early student career Harihara came in the contact of Gopabandhu Das and later on with Nilakantha Das and Godavarish Misra (the other three of the *Panchasakha* group). Gopabandhu Das was his roommate in the hostel at the Ravenshaw College who influenced and moulded the mind and career of Harihara to a great extent.[4] His contact and conversation with Gopabandhu Das filled his heart with great joy and pleasure. Therefore he made up his mind to make Gopabandhu Das his mentor and monitor right from that time and decided to be his compatriot. From his student career he was concerned about his country and the people and used to discuss with Gopabandhu regarding various regional and national problems of the contemporary period. Like Gopabandhu Das he was also a great patriot and a nationalist and therefore had no inclination to serve the government in responsible and prestigious positions, rather to devote his life to the cause of the country. He never forgot the promise made by them in the temple on the bank of river Bhargabi to work for the people and the nation. In fact Gopabandhu Das's guidance and inspiration was responsible to a great extent in shaping the career of Harihara Das.

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He started his career as a teacher in the Puri Zilla School in a leave vacancy post. Then he got a regular appointment in the Nilgiri High School where Pandit Gopabandhu Das was the Head Master. He became a very popular mathematics teacher there. After that he joined the Pyari Mohan Academy and continued for five years. At last he became a teacher in Gopabandhu Das's Satyabadi High School in 1912 at Sakhigopal.

After joining the Satyabadi School of Gopabandhu Das, the real career of Harihara Das as a social and political leader of Orissa began. There he commanded great respect as an outstanding mathematics teacher and was given the hardest task of Superintendent of the residential school hostel. He was conferred the title "Acharya" by Gopabandhu Das in 1913 and since 1913 popularly came to be known as Acharya Harihara Das.[5]

Acharya Harihara served the Satyabadi School with all sincerity and dedication for about ten years, till the time, when it was converted into a National School during the Non-Cooperation Movement in Orissa. He considered the Satyabadi School and its students as his family and his children respectively. He was very particular about the wellbeing of the students, their health, happiness and study. He used to inquire in detail the day to day matters of life of the students in the hostel.[6] He understood their problems and hardships more than their parents. He was restless when someone in the hostel was sick or ill. He used to personally attend and nurse the students. Many ex-students of the school hostel, who later on were well established, recall some of their experiences and memories in the hostel. To quote them: "When they were sick and their parents or relatives came to take them home they refused to go due to the deep love, affection, caring nature of Acharya Harihara Das."

He was a very good teacher in mathematics and English. Not only he taught the students in the schools, but also provided private tuition to the weaker students by visiting their houses. He maintained perfect discipline in the school and was very affectionate towards the students. For all these qualities he was liked and appreciated by one and all.[7]

It will not be wrong to say that the Gurukul Ashram system of education which Gopabandhu Das introduced and implemented

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in the Satyabadi Banabidyalaya became successful mainly because of his efforts.

Service to humanity was the ideal of his life. He was very sympathetic and kind towards the suffering masses of Orissa. In the true spirit of a Satyabadian he used to provide relief to the people affected by natural calamities. Since his student career he was associated with Gopabandhu Das in attending the calamity affected people. Along with Gopabandhu he had been to Kakatpur for distribution of relief to the famine affected people.[8] Along with the students of Satyabadi he had been to the Puri car festival to serve the cholera affected people.[9] The then Collector of Puri was thankful to him for untiring services rendered by him on that occasion. He had founded a voluntary organisation known as "Bandhu mandala" at Puri with a group of young and energetic people with a mind for service and sacrifice.[10] The aim of the organisation was to create feelings of brotherhood, patriotism and slackening of caste rigidities, removal of untouchability, cleaning of *bastis*, village reconstruction and collection of money for natural calamity funds.

Apart from social services he was a great social reformer also. From his college days he had started a crusade along with Godabarish Misra against the obnoxious brahmanic traditions. He raised his voice against social superstitions and class barriers. He was against untouchability. Therefore in order to do away with such evil systems and practices he introduced community dinner in the Satyabadi School hostel. During the 1930's when Gandhiji launched his famous Harijan Movement to eradicate untouchability, Harihara joined the movement in Orissa and accompanied Gandhi in his *Padajatra* or foot march from Puri to Bhadrak.[11] The widow shelter which had been set up by Gopabandhu to improve the distressing and depressing condition of widows was managed by Acharya Harihara.[12]

In the later part of his life he became a true Gandhian being inspired and guided by Gandhian ideology and programmes. He was a great nationalist and freedom fighter of his time. He was one of the few great freedom fighters who first raised their voice against colonialism and participated in the anti-British movement. He joined the Indian National Congress along with Gopabandhu Das and attended as a delegate many of its annual sessions. After the death of Gopabandhu Das, he resided at the Cuttack Swaraj Ashram to devote himself to the

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Congress work.[13] He was a prominent non-cooperator though he was not prominent in the non-cooperation movement. When the Civil Disobedience Movement was started by Gandhi, its propagation work and agitation at Cuttack and Puri in Orissa was mainly organised by Acharya Harihara Das, along with Gopabandhu Choudhury.[14]

He played a significant role in the Salt Satyagraha Movement in Orissa. In fact he was the Commander-in-Chief of the Satyagraha army. He led the first batch of the Satyagrahis from Cuttack to Inchudi on 6th April 1930 to violate the Salt Law.[15] He was arrested and imprisoned for breaking the Salt Law. He was arrested several times during the Civil Disobedience period for his active participation in the movement. While he was in the Hazaribagh jail he was assigned the job of weaving mats and carpets.[16]

In 1931 he was elected the President of the Utkal Pradesh Congress Committee and also as a member of the Working Committee of the Indian National Congress.[17] He was the President of the All Party Conference of Orissa in May 1931, where under his guidance a resolution was passed regarding the creation of a separate province of Orissa.

He played a significant role in the Quit India Movement of 1942 and for his active support and involvement in the anti-British movement he was imprisoned for two years.[18] In the jail he used to cook food for prisoners, though he was sixty three years old at that time. During this period he wrote an interpretation of 'Bhagavat Gita' and 'Upanishad'. These writings are very popular among the common people in Orissa because of their simplicity and clarity.

Since 1944 after his release from jail, he devoted himself to the implementation of the constructive programme of Mahatma Gandhi. Apart from all this he was a great organiser and leader of the Sarbodaya Movement in Orissa since its beginning. After independence he joined the Bhoodan movement of Binoba Bhave to help the landless and homeless people of Orissa. He made the Sarbodaya movement popular and widespread in Orissa. He organised the Sarbodaya Conferences held at Angul and Puri in 1950 and 1955 respectively.[19] Since 1958 he became very active in the Sarbodaya Movement and started his famous 'Padajatra' or foot march from Balasore district and covered about

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three thousand miles marching up to Koraput district by 1960. He presided over the All India Sarvodaya Conference at Wardha in 1960.

In 1964 there was a student agitation in Orissa. He helped in bringing a peaceful solution to the problem. Many prominent personalities of that time tried to slove the problem, but that was of no use. At last in the presence of the then Home Minister of India Guljarilal Nanda, the students called off their strike when Acharya Harihar mediated and convinced the students.[20]

All through his life Acharya Harihara Das was a very simple, pious and benevolent person. He never hankered for power, prestige or position. Though he was a great political leader as has already been discussed, he was not a politician. He was quite unfit for that job because of his simplicity and humility. For that reason his contemporary politicians whimsically used to call him 'Akarjya' (useless) instead of 'Acharya'.

Acharya Harihara Das was a hardcore Gandhian. All through his life he followed the foot steps of Mahatma Gandhi. Gandhi was his role model, whether it was political work or social service. He was a follower of peace, truth and non-violence. He always wore khadi and promoted the cause of Charkha and Khadi. He was the patroniser and manager of many socio-political institutions and organisations like the 'Puri Seba Samiti', 'Gopabandhu Seba Samiti', 'Harijan Sevak Sangha'. He was the Chairman of the 'Pradeshik Samar Samiti'. He was also the editor of the newspaper 'Samaj' for sometime.

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Some Aspects of Acharya Harihar in the National Movement

Sarat Chandra Jena

I

This paper is prepared on the basis of original sources, the Home confidential document available in the Orissa State Archives, Bhubaneswar pertaining to the first half of the twentieth century dealing with the political activities of Acharya Harihar Das as an Editor of the Oriya nationalist newspaper, an able organiser and propagandist in the National Movement as well as the Utkal Pradesh Congress Committee; a leader for mobilising the Salt Campaign in Orissa during Civil Disobedience Movement and his detention as a security prisoner in the Berhampur Jail during Quit India Movement for achievement of Indian Independence.

Acharya Harihar Das was one of the eminent nationalists of Orissa who had dedicated his life in the service of the nation. He started his political career on the advice of Pandit Gopabandhu Das. He was one of the chief associates and followers of Pandit Gopabandhu Das alongwith Pandit Nilakantha Das and Pandit Godabarish Mishra[1]. These distinguished five friends are well known as *Panchasakha* of Satyabadi and all of them were the teachers of Satyabadi *Bana Bidyalaya* which was converted to a national school in 1921 at the very beginning stage of the National Movement in Orissa. It is significant to mention that the Satyabadi *Bana Bidyalaya* was the main centre from where the National Movement was started and spread to different parts of Orissa including Singhbhum. In this context, Tribikram Pujari, Officiating District Magistrate of Puri has remarked,"the seed of non-cooperation in Orissa really germinated at Satyabadi in the Sadar Sub-Division of this District in 1921".[2]

In the Pre-Gandhian era, when the common people of Orissa were not politically conscious the above distinguished

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five friends appeared in the political arena who are solely responsible for creating political awareness in Orissa. The lofty ideas and foresights of the said friends in the sphere of politics and social service made them five pillars of Orissa to fight against the British rule for culminating Indian Independence.

Acharya Harihar was a staunch follower of Gandhian ideology and believed in spiritual love and devotion. In response to the call of Mahatma Gandhi in the special session of the Indian National Congress held at Calcutta in September 1920 and the advice of Pandit Gopabandhu, influenced him to plunge into the national movement, since 1920 till achievement of Independence. He took active role in different phases i.e. in the Non-Cooperation Movement, Civil Disobedience Movement and Quit India Movement for which the British Government courted him imprisonment for several times on the charge of anti-British activities. For the principle of honesty, morality, simplicity and self-sacrifice in the walk of his life, and in politics also, he is regarded by all sections of people as a saint [*Rusi*]. So he was always honoured by offering prestigeous positions amongst the leading Satyagrahis of Orissa. On the other hand, he did not like to project himself to gain cheap popularity. He had never reacted to anybody, either a friend or an adversary.

II

The growing impulses of Acharya Harihar can be traced from the career of his journalism that started in editing and publishing the nationalist newspaper the *Samaj* since June 1922 to November 1924[3]. In this context it is significant to mention that in an inaugural speech of the Non-Cooperation Movement in Orissa delivered by Pandit Gopabandhu Das in a meeting at Tangi on 8 November 1920, he explained the audience that reading of newspapers especially the *Samaj* was one of the major points the strategy of Non-Cooperation. For successful culmination of the Freedom Movement the Press-Newspapers and periodicals were the vital agencies in the rural and urban areas to make the people organised for mass movement against the British rule. Pandit Gopabandhu Das published and edited the weekly *Samaj* since October 1919[5] from the Satyabadi Press which was considered by the Government as an organ of the freedom movement in Orissa.[6] So the Government could not tolerate his activities and the growing popularity of Pandit Gopabandhu Das. Defamation cases were framed and instituted

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against him with a news to throwing him into the prison cell[7]. When he was arrested under criminal Act the editorship was transferred to Acharya Harihar Das from June 1922[8] for its success.

Acharya Harihar as a journalist, could inflame the supressed glowing feelings of the masses through the newspaper, *Samaj*. The Government was informed about the publication of inflammatory articles published in the *Samaj* on the 8th September, 1923 under the title *Sahajoginka Manastap* (Repentance of Non-Cooperators)[9]. It was enacted by the Government that no one who is imprisoned for more than six months cannot participate as a candidate for membership in the Council Election. Mahatma Gandhi had been remarked as a dangerous fanatic and the other NCOs who having carried agitation were at last imprisoned and were abused with most vulgar words by the British[10].

So there were passages published in the *Samaj* criticising the British Government as well as the high officials.

The District Officer, Puri in his report about publishing of the above article by Acharya Harihar characterised him savouring of contemptible ill-breeding and meanness as he had criticised Mr. Macpherson. He had asked the news of the Government Pleader for taking action against Acharya Harihar.[11] The Pleader in his reply said that no action under Sec.108 CPC or Sec.124 AIPC was tenable, although prosecution could be launched for an offence punishable under Sec.50 IPC upon a complaint made by the person aggrieved.[12] Acharya Harihar had described the Government as treachrous and was imparting unfair motives to the Government, considered as attempts obviously to excite feeling of disaffection towards the Government of British India and were certainly far beyond a mere disapprobation of the measures of Government, such as was contemplated in the explanation to the Sec.124 AIPC. The Collector agreed with the Government Pleader that Acharya Harihar, the publisher of the *Samaj* was guilty of an offence under that Section.[13]

The Superintendent of Police, had requested the Collector, Puri for taking some action against Acharya Harihar under Sec.108 CPC with a view to checking his wild and unbridled proclivity who had vilified the Government and its officials by publishing the seditious articles under the heading. "The Repentance of the Non-Cooperators". Similarly, the officiating

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Police Superintendent, Puri had requested the District Magistrate for taking action against Acharya Harihar for publication of objectionable article as the *Samaj* was going beyond its limits, for which he strongly recommended for taking legal action against the publisher under the sections of CPS and AIPC.[14]

About the reactions of the Government Officials it is necessary to mention that Acharya Harihar had openly criticised the personal life of Mr. Macpherson Characterising him as an "insignificant creature" and as a "Servant" which was felt very much by the British Officers. The translation of the remarks passed by Acharya Harihar in his writing on Macpherson can be mentioned here as follows :

"Though a Scotchman he is still a servant of England for earning his bread. How can the sublime feeling of the mind, the greatness of life, and the great joy of patriotism be found in his heart hardened with the life long slavery. How can noble deeds be possible on the part of insignificant creatures? What wonder if he cannot understand the high-souled Mahatma who is purified with sacrifice and worshipped by the whole world? It is impossible that an insignificant creature like Mr. Macpherson will realise the great life of Mr. Gandhi. It is ridiculous that one who having deserted his home and hearth out of love for pay, remains a slave in one of the corners of the farthest, should discuss about Mr. Gandhi. x x Mr. Macpherson is a servant of servants — a servant of masters for the sake of money. What else he would think of the Mahatma? Again the NCOs who have been imprisioned, have committed the most abominable of crimes ! Are they engaged in destroying the humanity and freedom of others by taking money from masters or helping their countrymen and that again with peaceful means. x x Mr. Macpherson can accept service for the sake of belly. How can one who regards slavery as the ornament of life, take pride in being a slave, get the taste of liberty and understand the sublimity of a life trying to achieve liberty."[16]

In the same year, the Government abused Acharya Harihar for the news published in the *Samaj* on 27.10.1923 for an article under the title. "The Indians in Fiji" that the modesty of the Indian Women were outraged by the Whitemen. The deceitful and selfish British Government did not publish the report of the committee appointed to enquire into the condition of the Indians in Fiji island.[16]

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He also criticised the visit of the Governor of Bihar and Orissa to Kanika that his love for the people will undoubtedly well proved by residing in the Raja's palace in the midst of dinners, parties, feasts and other enjoyments at a place where the ryots were subject to various sorts of oppressions and when they were longing for an enquiry and remedy.[17]

On 24 November 1923 Acharya Harihar published the news briefly about the amount of money spent and men killed in the last World War. He stated that four crores and twenty lakhs of people died from both the sides. Had Great Britain alone sustained such loss of men she would have been totally depopulated. The European Powers have been applauded for their such sacrifice in the cause of liberty. The Editor encouraged the Indians to follow their noble example in their struggle for Independence.[18]

In 1923, journalism and newspapers played a dominant role in creating powerful public opinion against the British rule in Orissa. When Pandit Gopabandhu and Pandit Nilakantha put up the problems of Oriyas in the legislature for discussion and consideration, at the same time Acharya Harihar highlighted the distress and problems of Oriyas through the nationalist newspaper and in the platform which dealt with national and reformation of the society. His writings revealed intense feeling for motherland and her people.

In support of the journalism of Acharya Harihar it can be mentinoned that in 1924, the Government of Bihar and Orissa passed the Excise policy for collection of Excise duty at the enhanced rate which was not benificial for the society. Before passing the above policy the representatives of the people had moved the Government repeatedly to stop the trade of intoxicating articles but the Government did not consider it. [19] The Indians are inherently religious and taking up intoxicating drugs which was beyond her tradition. During Non-Cooperation Movement Gandhiji put emphasis on the abolition of the practice of *Nisha* (intoxicating drugs). As Acharya Harihar believed in the ideology of Mahatma Gandhi he criticised the Government vehemently through the *Samaj* for the awareness of the public for which he was always forcing the Government for the explanation. On the 3rd June, 1924, the Collector, Puri reported to the Commissioner, Orissa Division, against Acharya Harihar for his objectionable writing which came under the purview of

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Sec.124 A of the Indian Penal Code and recommended for taking action against him.[20]

In the absence of the keeper of the Satyabadi Press he shouldered the whole responsibilities of the Press and had been to Cuttack twice in the first week of December 1922 to consult with the friends (might be lawyers) there in connection with the defamation case against the *Samaj* and the Criminal Law Amendment Act.[21]

The style in which Acharya Harihar had criticised the British Government and his officials without any fear is quite unique in nature in the field of journalism during the British regime.

III

Pandit Gopabandhu Das was the chief of the Utkal Pradesh Congress Committee. His associates were Pandit Nilakantha Das and Pandit Godabarish Misra were engaged in the statewide organisation of the Congress. Ultimately, Acharya Harihar was entrusted in the organisational work in the District of Puri under the guidance of Pandit Gopabandhu Das. J.F. Dickinson, Superintendent of Police, Puri in his report mentioned that the Non-Cooperation Movement was started in the District of Puri under the leadership of Babu Gopabandhu Das who established *Swaraj Ashram* in Ramachandi Sahi, Puri town in 1921 to implement the plans and programmes of the National Congress like enrolment of Congress volunteers, picketing, boycott of foreign clothes and foreign goods and closing of the educational institutions for anti-Government propaganda.[22] The alleged five friends infused disloyality in the minds of the people particularly, the young boys of immature understanding.[23] It is significant to mention that Acharya Harihar always used to say to everybody, "ଭଲ ମଣିଷ ହୁଅ" (Be an ideal man). He was not only the teacher of the students in the schools but also in every field like *Swaraj Ashrams* and Jails teaching moral lessons to the co-workers in the way of spiritualism. The school students of minor age were voluntarily joining in the freedom movement leaving their studies which was the call of the nation for attainment of independence. So the report of the police against Acharya Harihar was false and fabricated. Moreover, the police also gave the similar report against the five friends showing favour to the Government that they gave publicity to many false reports

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regarding the famine and flood to discredit the Government with a view to creating disaffection in the minds of the people towards the Government,[24] which were very impracticable on the part of the above friends although the natural calamities were the regular occurence in the District of Puri. They had promised from the student career to take up the work of the social service for the upliftment of the sufferers and downtrodden people of Orissa.

About the movement of Acharya Harihar, the police reported that he had attended the Utkal Pradesh Congress Committee alongwith the prominent members like Pandit Nilakantha and others of Puri District for discussion of important organisational work of the Congress during 1922.[25]

It is revealed from the confidential diary of the officiating Superintendent of Police, Puri that the local Non-Cooperators like Narasingha Charan Pattanaik and Murari Tripathy made vigorous attempts to observe *Hartal* on 27 November 1923 in the Town of Puri. Accordingly, a meeting of the NCOs was held on 25 November, 1923 in the *Swaraj Ashram* for prior preparation in which Acharya Harihar took the leading role for passing the following resolutions in the presence of Pandit Nilakantha Das, Jagabandhu Singh, Krupasindhu Hota, Krupasindhu Misra, Kritibasa Nanda, Dayanidhi Pattnaik, Satyabadi Tripathy, Digambar Srichandan, Gangadhar Mohanty, Sidheswar Misra, Basudeb Misra and Narasingha Charan Chou Pattnaik. The important resolutions were : (1) Selection of delegates to attend Delhi Special Congress Committee held on 10 November 1923,(2) Attempts for success of the *Hartal* on 27 November 1923,(3) Advertisement for the success of "Nagapur Flag Campaign" and to instigate the people to join in it as volunteers.[26]

On the next day, a meeting of the above mentioned NCOs including Acharya Harihar was held in front of the Lion's Gate of the temple of Lord Jagannath calling the people for participation in the movement against the British rule. The Magistrate of Puri was moved to take action under Sec.144 CPC against the NCOs. Acharya Harihar also moved about holding the *Swaraj* Flag with the Non-Cooperators and induced the people to close their shops in the Puri Town. According to the Report of the Police, the Non-Cooperators were busy in making strenous efforts to give effects to the resolutions passed in the last Congress Conference held at Berhampur.[27] The main Congress Committee was held previously on 3rd September, 1923 in the *Swaraj Ashram*, Puri in the presence of Acharya Harihar and many others of different districts. He actively

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participated in the discussion of important matters including spending of money granted by the all-India Congress Committee towards development of national education in Orissa.[28]

In 1923, he was appointed as one of the leading member of the District Congress Committee, Puri when Jagabandhu Singh and Madhusudan Pattnaik were the President and Secretary respectively.[29] In 1924, he was elected to the District Board, Puri and continued till 1928.[30] After shifting of the *Samaj* Press from Satyabadi to Puri in January 1925[31], he was accommodating at Puri to manage various works of different organisations smoothly including the management of the Puri Widow House and Puri *Brahman Samity*[32] which were also the part and parcel for implementing the constructive programme of Mahatma Gandhi. In the same year, he took the leading role for management of the conference of the UPCC held at Bolagarh in the District of Puri. The Superintendent of Police, Puri reported that Acharya Harihar was frequently making tours to the Provincial headquarters to discuss about the matter with the Party High Commands as the said conference was attended by Mahatma Gandhi[33] on 10.12.1927. In January 1927, the sitting of the District Congress Committee was held at Satyabadi in the presence of the leading NCOs like Krupasindhu Hota, Acharya Harihar Das, Lingaraj Panigrahi, Pandit Nilakantha Das and five others for discussion of the future programme of the Puri District Congress Committee and the following resolutions were passed[34]......... (1) Every Congress member is to enroll 25 members to the Congress before 31st March, 1927, failing which each would have to pay Rs.25/- towards the fund, to enable the committee to have members enrolled. (2) The annual sitting of the DCC to be held at Delang on the 12th and 13th March, 1927. (3) Decision was taken for carrying out the schemes in the rural areas like

i) Use of Khadar and Charkha,

ii) Construction of village Panchayat,

iii) Canvassing for becoming members of the Congress and

iv) Preparation for the election of the District Board.

So it can be rightly said that Acharya Harihar Das was an able, sincere and disciplined organiser of the Congress Party who was always mobilizing the local organisations against the British authority.

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In presiding over the annual conference of the Puri DCC held at Delang on the 12th and 13th March, 1927 in the presence of the prominent NCOs and vast audience he delivered a long speech[35] criticising the foreign government which was reported objectionable by the police as per the Indian Penal Code either under Sec.124 A or 153. At the outset he put emphasis on the development of economic condition of the people of Orissa which was the key to independence as per the views of Mahatma Gandhi. He always used to say, if the Indians will be self-sufficient in fooding and clothing, *Swaraj* will be achieved very soon. So with a view to enhancing the economic condition of the people he advised for production of *Khadi* and gave importance on agriculture. Acharya Harihar openly criticised the English Government for its faulty and arbitrary rule and exaction of money in shape of taxes without doing any welfare to the people or taking no steps during natural calamities. Acharya Harihar was the member of the Puri District Board from 1924 to 1928. During his tenure some welfare measures were taken for promotion of health, education and sanitation in the Puri Town. But in practice, the Government was not careful for these beneficial schemes as importance was given to spend major share of the income on police establishment.[36] He said :

"The income of the District Board is limited. In justice, a large portion of Govt. income should have been given to the expenses of measure for education and sanitation taken by the District Board. But Government was not giving fair share. Much was spent on the pay of the police." According to the Confidential Report of the Police it is mentioned that Acharya Harihar had introduced a new proposal to the Govt. during his membership in the District Board. The amount under the development scheme was decreased. The Board was then controlled by non-official ministers. That was a matter of shame and disgrace to them and to the Government. He said : "the income of the country was not the ancestral property to the Government. The people are giving money at the expense of their food to the Government. When people are dying of various sorts of diseases, public servants are enjoying all sorts of comforts on their money."[37] In addressing the NCOs and public he proposed for formation of several Seva Samities in villages to solve the problems of the people which was the call of Mahatma Gandhi but the scheme was hindered by the goverment. About the education in Orissa further he said, "ninety or ninety five perecent of the population

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of England and America, Japan and other indpendent countries are educated but ninety or ninety five perecent men of India are illiterate. For this the English Govt. boasts that they have made us civilised and are making good Govt. Unless we take the reigns of the Govt. in our own hands, the country will not be free from such a miserable state of affairs. The Bihar and Orissa Govt. has also reduced the grant under this head yet it has been decided to spend more money under the head of police. But by this, the poor constables and other sub-ordinates will not be benifited in the least"[38]

He said," A student is taught the glories of the English, respect the English and pride in English service for the time that he learns the alphabet to the time that he obtain his B.A and M.A degrees. There is no place for independent thinking"[39]

After completion of studies Acharya Harihar served as a teacher in different schools viz. Puri Zilla school, Pyarimohan Academy and lastly at Satyabadi *Bana Bidyalaya*. As a teacher he put emphasis on the development of National Education, establishment of night schools in rural areas with a view to enhancing the rate of literacy in Orissa. Besides he said that popularisation of reading of newspapers was the demand for that time inorder to propagate the programme of national movement.[40]

In the presidential speech of Acharya Harihar criticising the agricultural policy of the Government he said that without considering the fertility and productivity of the land, the settlement operation were being taken by the Government with the object of enhancing the rate of land revenue as the Government officials needed more money for their comforts only, for which the ryots were facing much problems. On the other hand he demanded that Orissa beeing an agricultural state having sixty nine percent of cultivators, importance should be given by the Government for development of their economic condition. According to him Agricultural training programme should be inplemented through the national schools for the welfare of the farmers.

In addition to the above fact he described the deplorable condition of the people in general and suggested some measures such as promotion of *khadi*, cultivation of silk worms and establishment of cooperative societies in villages. According to his calculation sixty crores of rupees are earned by the foreign

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countries per annum from India in selling cloth, out of which the District of Puri purchases seventeen to eighteen lakhes of rupees only.[41]

The British Government took repressive measures against the Non-cooperators for anti-Government activities. However, they kept the movement alive inspite of many restrictions imposed upon them for attainment of *Swaraj.*

IV

In December 1929, the Congress passed the resolution in the Lahore session for observance of complete *Swaraj* in India. In response to it, the actual programmes were inplemented in the second phase with the starting of the Civil Disobedience Movement or Salt *Satyagraha.* In the beginning of the year 1930, the Independence Day was observed on the 26th Janurary in every District headquarters of India. In this context it is significant to mention that Acharya Harihar Das hoisted the National Flag in the *Swaraj Ashram* at Puri on the scheduled date and time and a public meeting was held on the public road violating the orders of the police in the presence of the members of the DCC.[42]

The Non-cooperation Movement was followed by the Civil Disobedience Movement or the historic Salt *Satyagraha* of 1930, a glourious chapter in the National Movement in Orissa. So far as the intensity of the movement was concerned, the place of Inchudi in the district of Balasore was the second (Dandi in Gujurat as first) in India in which Acharya Harihar Das was the captain of the salt campaign in Orissa.

The *Utkal Pradesh* Congress Committee called upon the people of Orissa to join in the main stream of nationwide salt *Satyagraha* that was started with the commencement of Gandhiji's march from *Sabaramati Ashram* to *Dandi* on the historic day of 12 March 1930. At the same period Acharya Harihar took the leading role in Orissa in defying the Salt Law at Inchudi, a place in the sea coast of Bay of Bengal in the district of Balasore.

In this context a meeting of the leading nationalists including Acharya Harihar and his co-workers was held on 23 March 1930 in the Kathajori river bed to organise such an historic movement disregarding the prohibition notice of the Government. On the following Sunday, on 30.3.1930, there was also a similar

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meeting to chalk out the plan and programme of the march to Inchudi. Decision was taken to send two batches of Satyagrahis from Cuttack on the 6th April and 9th April consisting of seventeen and twenty prominent leaders respectively. Gopabandhu Choudhury, President of the DCC, Cuttack was selected to lead the party in the first batch in which Acharya Harihar and Purna Chandra Bose were included. The historic march to Inchudi was started from Jobraghat after they were greeted in a procession. Gopabandhu Choudhury and Purna Chandra Bose were arrested by the police on the way. Ultimately, Acharya Harihar was the captain of the team who inaugurated the breaking of the Salt Law at Inchudi in the presence of vast gathering.[43] He was arrested there alongwith many others and sent to Hazaribag jail. It is ascertained that due to active organisation of Acharya Harihar 396 persons were arrested out of which 173 Satyagrahis were convicted.[44] The year 1930 was very significant on the part of Acharya Harihar which made him the uncontested leader of Orissa from there and ultimately he was the President of the UPCC for a term of four years in the beginning of the thirties.[45]

He was elected as a Member of the Legislative Council to the Bihar Orissa Council from the Urban Constituency which was held on 25 September 1930.[46]

After failure of the first Round Table Conference the working committee of AICC decided to continue Civil Disobedience Movement. Instantly, the Government took the repressive measures by declaring the Congress offices and institutions unlawful and arresting the leading Satyagrahis all over India. In Orissa, the top ranking leaders like Gopabandhu Choudhury, Acharya Harihar Das, Harekrishna Mahtab and others were arrested in the month of June 1932. He was imprisoned then for 8 months.[47]

Acharya Harihar was the founding member of the Gopabandhu *Daridra Narayan Seba Sangha, Khadi* Store in Kadua in the district of Puri which was duly registered on the 2nd June, 1930. He was also the member of the *Khadi* Trust Board in Orissa. The aim of these institutions were to make *Charkha* and *Khaddar* as a permanent means of relief to the distressed prople of *Utkal* for production of *Khadi* with the funds provided by the People's Famine Relief Committee, Puri and the Servants of the People's Society. as per the resolutions passed on 7 August 1925.[48]

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In 1937, inspite of the restrictions imposed by the Government on the anti-British activities, a public meeting was held in the Town of Puri on 25 January for preparation of observing the Independence Day in the next day and it was presided by Acharya Harihar Das. On 26th January he hoisted the National Flag and after it, "Independence Pledges" of 1930 was read out by him which was the main objective of the ceremoney. As the pledges were declared seditious under Sec. 124-A, IPC and Sec.5 of the Criminal Law, the police gave a negative report in order to save themselves. In this connection it is significant to mention that a few copies of newspapers containing the "Independence Pledges" were seized by the Police from the *Kala Bhawan* Hostel, Puri and the Kadua *Ashram* for future of newspapers as per the notification of the Govt. Vide No. 158-C, dated, 22.10.1937.[49]

Moreover, the Intelligence Report submitted to the Government on 5 April 1937 gives a detail account on the activities of Acharya Harihar which throws light about some aspects of his participation in the nationalist movement.

Acharya Harihar Das addressed a public meeting with an audience of 3000 people held in the evening of 3rd April, 1937 in the river bed of Kathajuri, Cuttack in the presence of prominent Congress leaders like Biswanath Das, Sarala Devi, Lingaraj Misra, Radhanath Rath, Rajkrishna Bose, Harekrishna Mahtab, President, UPCC and others. He took prominent role in passing two inportant resolutions at that meeting, Viz. a) repudiating the Govt. of India Act 1935 and b) Condemning the then ministry of Orissa.[50] In the same year he represented the all-India National Congress Convention held at Delhi alongwith 16 prominent members of Orissa during the month of April.[51] The annual conference of Gandhi *Seva Sangha* was held in Bombay during the above month. Acharya Harihar accompanied by the prominent Gandhian leaders of Orissa like Gopabandhu Choudhury, Rama Devi, Krupasindhu Hota, Binoda Kanungo and Puru Bai attended the conference held in Bombay on 12th April, 1937 to acquire the immediate points of strategy of the Freedom Movement.[52]

It was reported that he had taken the leading role in the discussion of the *Utkal* Provincial Congress Committee held on 11 September 1937 in the Congress office at Bakharabad, Cuttack about the role of the Congress Party in the Assembly.[53]

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Besides, he presided over serveral public meetings organised by DCC, Puri during the year under report and delivered speeches on anti-British activities calling the people to organise themselves against the British rule.[54] In 1938, he took the major role in organising the session of the *Gandhi Seba Sangha* held at Delang from 25 March to 31st March, 1938. The estimated cost of the meeting and the exhibition was rupees seven thousand, out of which one thousand rupees was collected by Acharya Harihar with his companion Gopabandhu Choudhury, his wife, Rama Devi and Sarala Devi.[55]

• The undying impulses of Acharya Harihar to participate in the national movement was found in the Individual Civil Disobedience Movement of 1940 culminating the Quit India Movement of 1942. The Individual *Satyagraha* started in Orissa since December 1940 and many of the leading Satyagrahis including Acharya Harihar Das courted imprisonment. The real flame of the movement was felt during the Quit India Movement in 1942 when the Satyagrahis followed the principle, "Do or Die" without any compromise. The political situation of Orissa became very tense. The police arrested many of the leaders in August 1942 including Acharya Harihar Das and sent them to Berhampur Central Jail as security prisioners. He was released from Jail in 1945 unconditionally, two and half years before the dawn of the sun of the Indian Independence on 15 August 1947.[56]

Thus, Acharya Harihar played a most glorious and significant role in all phases of Freedom Movement which finally speeded up the moving wheel of the movement for attainment of Indian Independence.

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Acharya Harihara as I knew him

Sarbeswar Das

Acharya Harihara was hardly two years younger than my father Gopinath Das, a close-friend and classmate of Utkalmani Gopabandhu Das. He used to call my father Gopi-bhaina and we used to call him *Hari Kakei*—Uncle Hari. In fact, of the five brothers, we the last three – Mahi-bhaina (Maheswar Das), Bisa-bhaina (Bisweswar Das) and myself used to call him *Hari Kakei*, while our eldest brother *Bada*-bhaina (Lingaraj Das) and the brother next to him, *Sana*-bhaina (Bhubaneswar Das) used to call him Hari *Mamu* (Maternal Uncle Hari) as he was somehow related as a brother to the wife of my father's eldest brother Damodar Das. But whether we called him *Mamu* or *Kakei*, he was very dear to all of us and very dear to my father. My mother had no *diara* (younger brother of the husband) of her own, my father being the youngest son of his father but the agnatic younger brother of my father, Hari *Kakei* was the dearest of all to my mother though till her nearly seventieth year she never appeared in his presence nor talked with him as he was older than her.

I think, I saw him first in my early childhood. A frail, fair, not very tall man with a black beard and fairly luxuriant black hair on his head wearing a rather short, both in width and length, *khadi* cloth that hardly reached upto his knees, a *khadi* chaddar partly covering his upper body, he would come with his handy spinning wheel and talk with our father for hours. Most of the time during the conversation, he would be spinning. He would playfully crack jokes with us, then but little children. We would play with his walking stick, not a fancy, fashionable one- but a thin, strong bamboo piece. He would never get on a rickshaw. Rickshaws then were drawn by men with their arms. He would walk all the way to our house from where he stayed. Seldom he stayed for long anywhere for he roamed about the countryside, spreading the message of Gandhi, popularising khadi and fighting against untouchability.

In the few pages of his autobiography that he dictated to Satchidananda Mohanty, the constant companion of his during his

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last years(he did not continue it), Acharya Harihara mentions how and when he came from the village to Puri to study in the Puri School, he went with my father, his Gopi-bhaina, to see Gopabandhu of whom he had heard much and felt ashamed when he found him wearing a rather coarse hand spun cloth while he himself was wearing a very fine hand spun cloth which his father Mahadev Brahma had bought for him at his tearful insistence. From that day, he gave up wearing fine clothes and when Gandhiji's call for wearing khaddar came, he took to it.

Our father had told us, lovingly, appreciative of all about him, how he had, after passing the I.A. Examination, joined Pyari Mohan Academy of Cuttack as a teacher, and how he had given up that job, at the instance of Gopabandhu to join the Satyabadi School. There he became the Hostel Superintendent or Acharya and soon became legendary for the deep loving care he took of the inmates, the keen interest with which he nursed the ailing students, the spirit of service he instilled into them by taking them to serve the flood or famine stricken men and women, or encouraging them to fearlessly nurse the sick and the dying when epidemics like malaria or cholera broke out.

My mother told me how, though he was living so very near the village ShriRamchandrapur, he would hardly even give up his charge of the hostel to visit his home and pay attention to his wife and though his first wife died due to some illness, his second wife died virtually languishing for him. He was rather unworldly from the beginning as he did not marry again after the death of his second wife, but preferred to remain celibate and serve the country and the people at large.

In the second week of April (the week then known as the *khadi* week) Acharya Harihara would come with Jagannath Rath (later President and Chairman of the Puri District Board and Secretary of the Gopabandhu *Daridra Narayana Seva Sangha*, Kadua) and other khadi workers with load of khadi cloth and father used to regularly buy some *khadi* cloths and bedsheets etc.

One of the founding fathers of the reputed social service organisation, *Puri Seva Samiti*, Acharya Harihara was the soul of it, as it were, and under his inspiration, Murari Tripathy effectively guided the organisation till his death. On occasions like *Snana Yatra* or *Ratha Yatra*, Acharya Harihara was most often present inspiring the young volunteers. He himself often joined them in their work. In fact, I have seen him once on the occasion of *Jhulan*

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Purnima, joining other volunteers to form a cordon and regulate the entry and exit of the visitors to the temple. He was then nearly seventy years in age.

He was liked so much by the people everywhere in Orissa, that his golden jubilee was celebrated with great enthusiasm and printed copies of his photograph were circulated to inspire all to emulate his ideals of service and self sacrifice. I remember how my father was happy when he saw the photograph of him and showed it to my mother who too was extremely proud and happy over the honour showered on her saintly brother-in-law.

He had no craze for leadership and power. Once my father expressed regret before him that he had not received due recognition and honour. Acharya Harihara stoutly denied it and said that he had received enough recognition, that he had been for four years the President of the Orissa Branch of the All India *Harijana Sevaka Samgha* and also the President of the Orissa Provincial Congress Committee for a year or two. But he was not particularly interested in any office.

He concentrated on service to the poor and the distressed and on constructive activities as suggested by Gandhiji. In 1938, he along with Pandit Krupasindhu Hota and others was chiefly responsible for the meticulous arrangements made for the annual conference of the Gandhi Seva Sangh at the village Berboi in Delang.

Quiet and unassuming, in his intellectual pursuits, he produced his famous *'Child's Easy Grammar'* while he was a teacher in Satyabadi School and during the years he was in prison for participating in the freedom movement, he produced his unique translation of *Gita*, a copy of which was autographed by him, remains till now in my house as a cherished possession. That copy of Gita had been presented by him to my elder son Deviprasad on the occasion of his *upanayana* ceremony. He also translated the important *upanishads* into Oriya, giving meaning in Sanskrit too as in the case of his edition of Gita. For any person myself and my wife they were a veritale spiritual treasure trove to which we often turned for strengthend solace.

When freedom came, he didn't join the mad rush for power. Instead, he, in the company of Gopabandhu Chaudhury, Rama Devi and others, preached the message of the Bhoodan movement. With his burning zeal, inspite of his declining health and a virtually blind man he toured over the length and breadth of Orissa untiringly

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for furthering the Bhoodan movement. He became legendary, so to say, and we used to read accounts of his journeys and speeches in the newspapers. He would repeat at every gathering his cryptic advice, "ଭଲ ମଣିଷ ହୁଅ"-'Be good man' ! He appeared so great, so distant, so far beyond us, and yet, when he would visit us at our homes, he appeared so near, so close to us with his humour, his jokes and his loving forgiveness. Though he could hardly see, in our homes or elsewhere he would recognise us by our voices and clasp us be at us affectionately. Our children would play with his stick, or move their fingers through his beard, now quite grey, as we used to do as children.

In 1956 I incurred a fracture of the neck of the tumor because of a fall from the cycle while returning from the Ravenshaw College, lost as I was in thinking of Sunil Dey who had died as a result of police firing a few days ago on demonstrators in front of the office of the All India Radio, then situated near Buxi Bazar. I remained bed-ridden, plastered as I was from the waist to the toes of one leg.

Acharya Harihara heard about it in distant Bolangir, where he was in connection with the Bhoodan movement, from my brother Maheswar Das, who was then a Deputy Magistrate there. On his return to Cuttack, he immediately rushed to see me at my residence in Khatbin Sahi, with late Fakir Misra, though it was already past 8 p.m. and he had practically lost his vision-so great was his affection. His presence and kind and loving words gave me and my wife strength in that period of great distress.

In 1961 I returned from America where I had been for a year on a Fulbright scholarship. I had secured another M.A. degree in English literature from the Minnesota University. But on my return I again felt the urge as I had felt in 1946 to devote myself entirely to social and humanitarian work following the ideals of Gandhi and Gopabandhu and free myself from the shackles of Government Service. Late Radhanath Rath, the great social worker and the then Editor of 'Samaj' persuaded me to apply for the membership of the Loka Sevaka Mandal (The Servants of People Society). Acharya Harihara was quite enthusiastic about it. He had always desired that one of the sons of his dear Gopi bhaina should follow the footsteps of Gopabandhu and particularly fixed his eyes on me. My wife Basanta Kumari did not stand in the way. Only my mother was reluctant. But we were hopeful that ultimately she could be persuaded to agree. However after I had successfully

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gone through interviews with Sevak Ram, then the Secretary of the Society, Balavanta Ray Mehta, then Chief Minister of Gujarat and Vice-President of the Society and finally with Lal Bahadur Shastri, then the President of the society and the right hand man of Pandit Nehru and had been informed of my election, just as I was planning to submit my resignation from Government Service, my mother, then suffering severely from arthritis, refused to agree to it. She was afraid that ill-tempered as I was, I would not be able to get on with Radhanath Babu, who, for all his goodness and greatness, was occasionally violently ill-tempered, and would resign suddenly leaving my two young children in the larch. I requested Acharya Harihara to intervene and persuade my mother to agree. He tried but failed. But a *Sthitaprajna* saint as he was, he didn't seriously argue with my mother or accuse me for proceeding so far though mother was reluctant from the beginning. Instead he was extremely understanding and jokingly related a story. There was a great Pandit (probably Bihari Pandit) who was an expert on *Karmakanda* and who in his work on the subject had prescribed that on a certain auspicious day widows should observe complete fast and should not even take a drop of water. On learning this his widow mother sadly complained, "Oh, my son, what shall I do ! On such a day I used to take some sour gruel (କାଞ୍ଜି ତୋରାଣି) once and now you have forbidden that." The loving son corrected his direction in the book and wrote. "Though a widow is to remain on fast that day, she may take some sour rice gruel (କାଞ୍ଜି ତୋରାଣି) - this according to the words of mother-(ଇତି ମାତୃବଚନାତ୍)." Hari Kakei said with a smile. "So according to your mother's word- ମାତୃବଚନାତ୍- you are not to join the People's Society now." He, thereafter, never pressed me to join and my mother, too, even when asked some days before her death, did not give me the permission. But Acharya Harihara was too generous to criticise my mother or myself in anyway.

He was always sympathetic and loving towards students. In early 1947 there was a students' strike in Ravenshaw College. On the occasion of the Annual Sports meet of the College, the Governor was the chief guest and the Union Jack, the British flag, as usual then, was unfurled. Immediately some students rushed into the ground and pulled down the flag. These students were awarded severe punishment and some were arrested. A students' strike broke which spread out to all colleges including Christ College where I was serving. To resolve the stalemate, I met the then Education Minister Pandit Lingraj Mishra (a co-villager of mine

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addressed by me as 'mausa' or uncle) and suggested some proposals for solution. When he did not accept them, as I was returning disappointed, I saw Acharya Harihara who at my request immediately agreed to talk to Lingraj Babu about it. Apparently Lingraj Babu resented his advice, Acharya Harihara's interventions finally bore fruit and a solution was arrived at soon.

In 1964 there was an all-Orissa students' strike which started at Cuttack over a small issue but soon took a serious turn resulting in lathi charge and tear gas attack on students inside the Ravenshaw College campus.

In Samanta Chandrasekhar College of Puri there was also a strike. In spite of my sympathy for the students who, I felt, had been 'more sinned against them sinning' I approached Acharya Harihara to intervene and bring about a compromise between the Government and the students. Ever loving and forgiving, Acharya Harihara came forward to work for peace. His intervention was primarily responsible for the end of the strike and restoration of normalcy in the academic sphere. He put moral pressure on the then Chief Minister Biren Mitra who ultimately yielded to his overture and sympathetically considered the grievances of students.

I remember how anguished he was when he learnt about the suicide of Lokanath, a leader of the movement, because he could not secure the percentage of attendance required to be permitted to sit for the degree examination of the university.

Sometime after the strike, during the annual function of the Day Scholars' Association of the College, a student exploded a small hand-made bomb on the stage leading to total disruption of the function though fortunately the scenes did not catch fire. I went on fast for nearly two days and appealed to the guilty, whoever he might be, to come out with confession, but with little result. I was persuaded by many students and members of the public alike to give up the fast but refused to do so. However, finally I yielded to the persuasion of Acharya Harihara on condition that if the guilty would not confess, I would seek a transfer from the college. And a month or so after the incident, I left on transfer for Ravenshaw College.

While I was in S.C.S. College, Puri, (1958-1965) Acharya Harihara was mostly staying at the Gopabandhu Bhavan in Heragohiri Sahi with his assistant Satchidananda Mohanty, I used to meet him there. There was a library in a part of the Gopabandhu

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Bhavan. Occasionally meetings were held and discussions took place on aspects of the Gandhian way as well as on contemporary problems under his loving guidance. He used to visit the *Brahman samiti* Boarding as well as schools and hostels and address students in his inimitable simple way.

Every morning he used to go for long walks along the sea-shore with Satchi Babu. Often on his way back, he would stop at our place, take a cup of tea or milk. As his hand was shaking my wife Basanta Kumari used to hold the cup for him. We had some cows then who gave quite a good quantity of milk. My wife used to prepare cheese and at times *rasagollas.* With difficulty we could occasionally persuade him to take cheese and at times a rasagolla or two. When my ageing mother was present he spent some minutes talking with her.

In 1966, my mother was on death bed. He used to come and see her almost everyday, so deep was his regard for my mother his dear Gopi-bhaina's wife.

But when she died, he didn't observe the usual rites that an agnate observes. He told me, "Sarba, I have become a *Sannyasi.* I will not observe the usual rites." He had, in fact, given up wearing the *upavita.* As he had told me earlier, once he had been travelling with the well-known Sarvodaya worker of the time, Ishwarlal Vyasa to Madras (Chennai). At that time, it was an arduous, time-taking journey. During the journey, two or three times his *upavita* got lost or damaged. Each time he put on a new one, it got lost in a few hours. So he felt that God didn't want him to continue wearing the *upavita.*

Though he didn't observe the usual rites on the occasion of the death of my mother, on the eleventh day, as he sat down to take Mahaprasad, suddenly he uttered almost inaudibly. "Who again would give me the chance to call *Bhauja* (sister-in-law) !" Tears seemed to glisten at the corners of his eyes.

In the late sixties of the last century, when I was in Ravenshaw College, the idea of starting a college on the lines of *Satyabadi Bana Vidyalaya* was mooted. After some abortive efforts, Rabi (Dr. Rabinarayan Das, retired Superintendent, Orissa Museum) and I approached Acharya Harihara to be the President of the Executive committee to be newly formed for the purpose. He readily agreed. He, as President and I as Secretary applied for the lease of the land on which the present Utkalmani Gopabandhu Smruti

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Mahavidyalaya is now situated to the authorities of the Jagannatha Ballabha Matha to which the land belonged as also to the Endowment Commissioner.

Under his inspiration, we held classes during the summer holidays in the year 1967 in the *Bakula* grove (where in the past the classes of *Satyabadi Bana Vidyalaya* were being held in the past) for four weeks coaching students in English, Oriya and History etc. for the Pre-University, first year Degree and B.A. examinations of the Utkal University. On the opening and the closing days Acharya Harihara was present and he blessed the teachers and the students.

I remember a singular incident in this connection. Once the Executive Committee of the proposed college was meeting in the Satyabadi School Hall. After listening to our proposals, Acharya Harihara remained quiet for a couple of minutes and then suddenly striking his left palm with his right fist, enquired as to who of us was ready to settle down at the site of the proposed college and work out the plan.

We were thunder struck and kept quiet. We were not prepared to resign immediately and work whole time for the institution. We had thought of joining it after it started functioning for sometime.

Acharya Harihara was right. Though the college came up at that place through the efforts of my eldest brother Late Lingaraj Das, Dr. Mahadev Misra, Sri Satyabadi Nanda and others and has developed into a first grade college, it is not quite the college of our dreams- a college modelled after the Satyabadi Bana Vidyalaya - a college imparting vocational education along with normal university education- fostering a down to earth work-culture and futhering the ideals of self-sufficiency and self-sacrifice.

During the closing years of his life, he was living in the Utkal Bhoodan Samiti building in Thoria Sahi at cuttack attended to with loving care by Rama Devi, her son Manmohan Chaudhury, daughter Annapurna and son in-law Sarat Moharana as well as by other inmates of the Ashram. He used to come whenever invited by me or students or college authorities and gave a few words of advice. He would visit a creche which I and my wife had started at the Harijan colony of Murad Khan Patna.

A year or two before his death, he suddenly decided to give up food. Through great persuasion, two or three days after, he

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could be made to agree to take water and later some liquid food. He seemed to be preparing for death.

He remained lying on the bed unable to get up. There were bedsores on his back, arms and hips, and Satchi Babu his self-less devoted assistant, used to attend to them. I hardly saw any sign of pain in his face at the time of the dressing of the sores. He seemed to be counting the name of God incessantly with his fingers.

He was doing so almost till the last moment of his life. At about 5 A.M. nearly on Feb. 21, 1971 he passed away. It appeared as if he was peacefully sleeping.

I accompanied the funeral procession to Satyabadi, carried the bier on my shoulder for some time along with others at Satyabadi and joined them in lighting the funeral pyre.

The skeletal body was reduced to ashes in no time. I had not seen Gopabandhu. For me Acharya Harihara was the greatest man I had seen in Orissa. His end left me with a sense of utter emptiness which has not quite passed off after all these years.

Professor of English (Retired)
Ravenshaw College

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Mahayogi Acharya

Ratan Das

Acharya Harihara needs no introduction. He is endowed with multifaceted & colourful personality. In his life-time he was a legend. He was indeed a choirmaster personality that held Oriyas mesmerised. He was a synonym of courage, adventure. enterprising, dynamic, visionary & innovative. Acharya was rightly called a "Mahatma". He had accomplished the onerous task of raising the morale of the orphaned, marooned & downroddens. His love & dedication, his compassion for Heady were exemplary. He was a living legend, an idol in death, was an unsormountble personality with laudable objectivity.

Acharya Harihar was not a man but a Soul. He was an incarnate of humility, devotion and wisdom. He lived a life strictly according to the tenets of Upanishads. I have never come across a personality like him who has soared the human spirit to such unfathomble height. The Upanishads proclaim that God can be felt when the Soul passes through spiritual experience. Though outwardly, the Acharya seemed to be engrossed in tremendous selfless activities, inwardly he was a spiritual seeker. Accordingly, he practised celebacy and austerity throughout his life. He was an idol of renunciation as he knew that renunciation alone can lead to immortality.

His personality was such that one could feel that all the human virtues are capsuled in him. Every moment of his life was dedicated to the welfare of others. In humility, modesty, and honesty, no one had ever surpassed him. In brief, he was a Godly man with human form. His entire life was a clean paper on which any one can write his own account. The pages kept open to all, from princes to beggars. He folded his sympathy to all who were distressed and always tried to console them. He was always aware of the sorrows of others. Sharing was one of the major aspects of his life. Like the Christ, he prayed for the 'sinners' of the society. Because his magnitude of compassion can only be compared to that of Jesus. He was a man who had

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neither spoken nor thought ill of others. From ignorant children to intellectual giants, all had surrendered before his humility. It seemed as if all egoes had merged inside his humility and had made him an egoless being.

This legendary personality hailed from Sriramchandrapur village in the district of Puri and was nourished by his grand mother and his step mother as his mother died when Harihar was a child. He was a man born with the golden spoon of virtues in his mouth. From his youth he wanted to be a true servant of the people and hence went for a honest profession of a teacher being inspired by his senior colleague Gopabandhu Das who later on became a great son of India.

Being impressed with the wisdom and humility of the Acharya, Utkalmani Gopabandhu put Acharya Harihar in charge of the students of the National School at Satyabadi. His affection towards the pupils was so intense that he could establish personal contact with all the students and also with their parents. Students of the Hostel would flock into the Acharya's chamber whenever they faced any problems. It was a daily routine of the Acharya to visit each student and enquire about his health and studies. He was both a teacher and friend to the students. He would run to the bed of the ailing student and serve him till he was freed from the ailment. He was a great believer of rendering personal service. In his own words, "you can speak to one and all with the language of service. Both illiterate and wise can understand it". According to him, it is the only method to penetrate into the hearts of the people. He held this view till the last moment of his life.

From his daily routine, one could observe that he was a great worshipper of principles and humane code of conduct. Under all circumstances he maintained purity of heart and purity of deed as well. He has never bothered about the security of life, rather he bothered about its sanctity. After the closure of the National School, he joined the National liberation movement of India under the leadership of Mahatma Gandhi and became a great National leader by strictly following the Gandhian code of conduct and the Gandhian way of life of plain living and high thinking. He was an embodiment of renunciation and used to carry all his property inside his cotton bag. He held high offices of responsibility in the political organisations. He twice held the post of the President of Utkal Congress Committee. He was the

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first Satyagrahi to lead the Salt Satyagraha in Inchudi (Orissa) in 1930. Thus he became a pioneer soldier of the liberation movement. As a master of journalism, he became the Editor of "Samaj", the famous Oriya daily founded by Utkalamani Gopabandhu.

The most important aspect of the illustrious life of the Acharya was that he had not taught others to be good and worthy to the country, but he had always taught himself through his own life and conduct. And that had made him to climb to the height of humility where seldom any living person could reach. Yet the essence of his teaching was... "No educated man should serve under British Govt. We should withdraw our mind from luxuries and comforts. We must change the face of the country when we die." He himself took this oath when he attained manhood. And he had not deviated from his oath till his last breath. Throughout his life, he struggled impassionately to lift the nation and the people.

In the midst of the strenous life of rendering physical service to humanity, he wrote many books which displayed his magnitude of wisdom. He was a master of Mathematics, English and Sanskrit. His book on primary Arithmatic and "Child's Easy Grammar" was so worthy and popular that it is still contributing basic knowledge of Arithmatics and English to thousands of primary students. While in Bhagalpur prison, he translated *Bhagabat Geeta* in Oriya, so that the common man could follow its renderings. Later on, he translated *Upanishads*. His depth of knowledge about the scriptures was unfathomable. In this way, he not only lived a spiritual life, but made commendable contribution for the spiritual upliftment of the society.

The Acharya was an embodiment of service. He always felt dignified whenever he was addressed as 'a servant of the people'. This was his most suitable introduction through which he wanted to be introduced to the society. While he was young, he gave up all lucrative professions and prefered to accept the profession of a teacher, which was to him a profession of rendering service to the society. His life of service came to lime-light, when he continuosly served the Cholera patients by cleaning their wastes, washing their clothes and treating them with medicines till they were cured completely. It was a common feature in those days for the pilgrims of Car Festival, to be attacked with Cholera and face death. The Acharya with his

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small dedicated volunteers used to run from one corner to another and picked Cholera patients from the crowded streets on stretches and carried them to the treatment camps. Thus he saved thousand lives from clutch of death.

His devotion towards discipline was unique and innovative. He had never deviated from the path of discipline under any circumstances. While at the National School of Satyabadi, he followed strictly the routine of the Hostel and became the ideal for the students as well for his fellow teachers. He was an early riser. He prayed daily for few hours, washed his clothes and cleaned his room. He never allowed anybody to do his personal work. The moment he joined Gandhiji, he became a true Gandhian by following the principles laid down by Gandhiji both phvsically and mentally. He became an ardent believer in the principles of Gandhian thought and worked on it throughout his life. He rendered services to the Harijans by breaking the barrier of untouchability. Even, while he was in jail, he led a life of a disciplined prisoner. He acted according to the instructions of Gandhiji that a non-violent soldier or a satyagrahi should be more disciplined than a prisoner of the jail. He gladly accomodated with the food, the prescribed attire and the environment of the prison. He had never complained against the unhealthy conditions of the jail.

After Gandhiji, when Vinoba launched Bhoodan-Sarvodaya movement for social change, the Acharya joined the movement and devoted himself to the cause of landless. He worked with his colleagues like Gopabandhu Chaudhuri, Rama Devi and Pandit Krupasindhu Hota. He carried the message of Bhoodan and Sarvodaya to all corners of Orissa. His conducted Foot March several times in Orissa. His passion to serve overcame his loss of sight and his old age. He did not care for his frail body and went ahead with his mission. He had never succumbed to the fatigue of the body and ignored all the physical inabilities and conquered them by the strong will-power of the Soul. I had the great privilege of accompanying him in his Foot March in Koraput. The memories are still afresh in my heart. We were insignificant beings when compared to his Himalayan personality, but he enjoyed our company and cared for comforts like a father. Throughout the March, he used to narrate his experience-based parables full of with and humour and himself laughed like a child. Like Gandhi, he believed "All men are equal". In meetings, he

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never spoke as an orator, but when he spoke, he spoke from core of his heart and always appealed to the goodness of man. His saintly presence was capable of inspiring large crowd and they always gave him a patient hearing.

Though he lived, ate, spoke, worked like a common man, yet he was uncommon. He laughed, joked as a simple child. yet he was impregnated with steadfast wisdom. His austerity in living and simplicity of heart inundated many hearts with affection. In this way, the Acharya—The Saint, the Servant, the Crusader lived for 92 years and left for the Home of God. He was unsurmountable in smplicity, spirituality, wisdom, action and tranquility. In compassion, he was a Christ, in renunciation he was a Buddha, in wisdom he was a Krushna and in non-violent action he was a Gandhi. I offer my salutations to this Mahayogi, with whom I had the privilege to work.

Eminent Sarvodaya Leader
Seva Samaj
Gunupur

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Mahatma of Orissa

Upendra Misra.

Acharya Harihar had spent a few years of his life in Gopabandhu Bhaban, Heragohirisahi, Puri. It was my good fortune that I was also residing in Heragohiri sahi. I used to visit him whenever the need arose. He had a great fascination for me as I was also a teacher in S.C.S college, Puri and was writing the biography of Baidyaratna Maguni Brahma, a great favourite of the Pancha Sakhas of Sakhigopal. I was sure that Acharya could help me a lot in this regard. Acharya was the superintendent of the *Banabidyalaya*. Baidyaratna was the honourary physician of the institution. Acharya had a special relationship with Baidyaratna as he was in charge of the sick and the suffering.

One day I requested him to narrate his experience with Baidyaratna Maguni Brahma. According to him Baidyaratna was a great *kabiraj* (Ayurvedic doctor), whose magic touch could snatch the life from the teeth of the death. He was a great admirer of the Baidyaratna. He was grateful to him to cause the Baidyaratna saved the life of his dear student Baikunthnath, who later on became a famous poet. His narration was full with praise of the physician and also saturated with his love for his dear student. When Baikunthnath was almost dying he asked him to fullfil his last wish. Baikunthnath wished to get *Mahaprasad*. Now Acharya was sure that his dear student could never die because Lord Jagannath must save his life. In order to remove the bad influence of the stars, Acharya performed *Bala lila* i.e. fed a few boys of the same age of Baikunthnath at the advice of Baidyaratna. After twenty-one days of long suffering and remaining in a coma state, he recovered due to the virtue of the treatment of Baidyaratna and love and care of Acharya Harihar. In fact for his disciples he was more than a father and he always loved the sick and the wounded. And that is why he had great interest in the highly qualified *kabiraj* like Maguni Brahma.

I had also watched another side of his character from a close quarter, when I was a student in the Secondary Training School, Cuttack. Once I was in a meeting held in the Cuttack Town Hall to

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felicitate Acharya harihar on his sixtieth birthday with a purse containing five thousand rupees and a memorial issue narrating his lifetime achievements. With much persuation he attended the meeting and to everybody's surprise he dedicated the amount for the upliftment of the poor and the Harijans. At that time Rs. 5000/ - was a huge amount. But he was a selfless soul. His entire life was dedicated for the poor and sick. In this respect he is Mahatma of Orissa. It is no wonder that such a great personality refused to accept the prestigious Honorary Doctorate Degree from the Utkal University.

Acharya Harihar was a teacher in and out. He never maintained dual personality. As a teacher he believed that no student could be bad. The fault lies with the teacher, who fails to unfold the potential of the student. As a youngman he had taken a vow not to serve the British, so he refused to work in Ravenshaw Collegiate school and instead joined Pyarimohan Academy, Cuttack, which was known for the notorious activities of the unruly students. But Acharya Mahasaya could manage to change the face of the school within a few months. He took personal interest in correcting the so-called wicked boys. He visited their homes, talked to their parents, helped them in their studies, tried to give them confidence enough. Very soon he found his students were changing for the better and they grew up well disciplined. The results of the school in the Matriculation Examination improved dramatically. This was one of the greatest achievements in his life, which every genuine teacher would cherish. And it is superfluous on my part to narrate his contribution as an academician whose name has been a household name for his all time great works like *"Child's Easy First Grammar"*, The *Gita* in Oriya and his *"Satyabadi Passage Translation"* book.

Professor of Oriya (Retired)
Puri

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Acharya Harihara : The Sage

Gopal Krishna Srichandan

Rishies are individuals in human form who are *Mantra drastas*- viewers of *mantras* enshrined in the *Vedas*. Vedas are *Apaurusheya* descended on Earth through Rishies, the divine visionaries or preceptors. Acharya Harihara Das was of such stature, a sage in human form moving like us, like any other common man during his life time. But he was uncommon being endowed with rare divine virtues which were nearer to godliness, rather closer to 'super-goodness'.

Though a 'rishi' by nature and conduct, Acharya Harihar Das was not aloof from the public life. Born in a *Shrotriya Brahmin* family he was attracted and dubbed to Gandhian way of life from his childhood, the glaring instance being his surname 'Das' which means 'servant'. Brahmins with this surname are used to write and pronounce it as 'Dash' in order to differentiate them and establish their superiority over other people belonging to inferior castes having the same title of 'DAS'.

Acharya Harihar was sober and silent althrough his life but within his saintly personality was dwelling all the attributes of a freedom fighter, eminent educationist and a staunch social reformer who was one of the 'Pancha Sakhas' of the Satyabadi group. Acharya Harihar lived and stood for rich ideology and sacrifice then essential for attaining the social and political objectives of the era of freedom struggle. Acharya Harihar was the embodiment of moral values as laid down in the pages of the *Bhagabat Gita*. He was a 'Karma yogi' in true sense of the term and away from the 'power-politics', although he was the President of the Utkal Pradesh Congress Committee for a few years.. In that way, he was a true follower of Mahatma Gandhi.

The 'five associates of Satyabadi' of which Harihar Das was a prominent member was a teacher in the school known as 'Bana Bidyalaya' to train the students for joining in the freedom struggle and dedicating themselves for national progress. This school was called a factory for producing 'good human beings'. The teacher Harihar was always wishing his students 'to be a good man'. Only,

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people with good and strong character can do good to the Nation and Country was the guiding conviction of Acharya Hairhar and his associates. The five associates of Satyabadi had two major national programmes. One was to achieve independence of India and the other was to achieve a separate province for Oriyas uniting all Oriya speaking people lying scattered under the different provinces like Bengal Presidency, Madras presidency and central province. Harihar was a very successful teacher and Headmaster of this national school. He composed a grammar book in Oriya-English bilingual language entitled *Childs' Easy First Grammar*. The grammar book was very popular and published a number of times even up to the recent time. It is not known to many that Acharya Harihar also published a book entitled "Passages for translation". (See Appendix:2)

Including Harihar these five associates took a vow in the prime of their youth on the bank of the river Bhargabi not to accept any government service but to dedicate themselves to see a better image of our motherland than the one they were witnessing in their youth. All the five associates kept up their 'promise' till breathing their last.

Acharya Harihar left party politics i.e. Congress Party and joined the 'Sarbodaya' nonviolent movement as enunciated by Gandhiji and later streamlined and spearheaded by Vinobajee, Jayaprakash etc. From 'Sarbodaya' Acharya Harihar joined the 'Bhoodan-gramdan movement' of Acharya Vinoba Bhave.

I had the rare and unique opportunity of coming across 'Acharya Mahashaya' in the year 1965 when Vinobajee was on 'Padayatra' in Orissa particularly in the tribal dominated northern-most district of Mayurbhanj. After successfully completing my Administrative officers' training at Hirakud and Baripada I was posted as a Block Development officer in Rasgobindpur Block of the hosting district. Acharya Harihar was accompanying Acharya Vinoba. I attended Vinobajee's camp at the Headquarters of Borada block which was adjoining to my block, Rasgobindpur. Vinobajee was having his mid-day discourse in a hall and Acharya Harihar was sitting at a corner of the veranda unnoticed. But the vibrating fragrance of his saintly personality was attractive for persons present in the camp. Every body was coming near Acharya Harihar and paying his regards respectfully touching the feet of the saint. Acharya Harihar was in feeble voice blessing the men and women approaching him with these words- "BE A GOOD MAN" (Bhala Manisha Hua.) I also approached the Acharya, popularly known

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as 'Utkal Vinoba' for the purpose of Bhoodan-Gramadan Mission. I was completely enamoured by the saintly personality beaming all over the physical frame of the Acharya. I was stunned and stopped for a while. But I had to leave the august presence of the saint paying my tributes touching his feet like my predecessors in order to make room for my followers in the queue to pay their respect to the 'Sage of Utkal'. I was thrilled for a while and have treasured that 'invaluable moment' in my memory which would be with me till my last.

After Vinobajee's departure from Orissa accomplishing his last 'Padayatra', Acharya Harihar continued 'Padayatra' with his followers in the forested areas of tribal inhabitated district of Koraput for some years in quest of land for landless tribals so long he was able to undertake that strenuous task.

Vinoba visited three camps in my block area at Rasgobindapur, Nalgaja and village Amarda. Bhoodan Mission stalwarts like Acharya Harihar, Mother Rama Devi, her son Manmohan Chaudhary and daughter Annapurna Moharana were in the company of Vinobajee. At that prime youth of mine, I was surprised and became pensive at the sight of Acharya Vinoba and Acharya Harihara on their 'Padayatra' which extended to 8 to 10 kms, even more than that daily. What interest they had got in doing this strenuous walk every early morning? One was a life long *Brahmachari* (Vinoba) and the other one was a widower (Harihar) from the very young age without any child and dependants. They were renouncers of worldly life. But what prompted them to embrace these hardships and discomforts days together? This was the big question mark that lurked in my soul and mind. I got the answer also i.e. man does not live alone by himself; nor for himself alone. He lives and works for others; for welfare and wellbeing of fellow men and women. This inherent urge in one self, provides incentive to undertake the labour, pain and strain that ungrudgingly took upon themselves by saint Vinoba and Acharya Harihar.

The saintly personality and influence of Acharya Harihar Das has been very beautifully and forcefully portrayed in an Oriya short story titled as "Since the Acharya was there" *(Acharya Thile Boli)* written by the illustrious story writer late Prof. Rajkishore Roy. The theme of the story covers the journey of Acharya Harihar in a Passenger Bus which stopped at every Bus Stoppage. When the bus first started on its journey from its starting point Acharya Harihar was not there. He got into it in the middle. The environment inside the bus and the conduct of the passangers therein, were quite

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different on the route till Harihar entered into the bus. There was noisy indiscipline all the way. At the bus stoppages even the passengers were not offering a 'couple of paise' to beggars. The moment Acharya Harihar, at a passanger stoppage entered into the bus the passengers were aware of the serene presence of the saint. Some of the passangers stood up and left their seats in token of honour to the grey bearded Acharya. There was silence prevailing inside the bus. At the next stoppage one pasenger offered eight annas (fifty paise) to a beggar who on earlier occasions at previous bus stoppages on the route even refused to give a coin of two paise to a beggar. The saintly presence of Acharya Harihar completely changed the conduct and character of passangers boarding the bus. Might be temporarily. Might not be lasting but the author of the story very successfully hazards a satire of human characters both in presence and in absence of a personality like that of Acharya Harihar.

These days onwards, being influenced by the two 'Acharyas' I was dubbed to rural life and rural surroundings. My life became simple; as simple as a 'tribes man' of Mayurbhanj district. I observed economy in food habits and clothing. I have not touched liquor (only tasted once with my officer friends) all my life and gave up cigarratte with effect from the Gandhi Centenary day, the 2nd October, 1969 while I was a B.D.O in Thakurmunda Block of the same Mayurbhanja district. Became gradually rebellious at the sight of injustice committed on poor men, weaker sections of the society, women etc. I developed evasiveness and aversion towards richmen amassing wealth without consideration to the poor and to my bureauaratic bosses while I was in service and even after my retirement. Ofcourse, I could not be able to give up nonvegetarian food and company of my wife. But I have been restrained and disciplined as a family man and human being. Acharya Vinoba and Acharya Hariharas' 'feeble contact' during their Bhoodan-Gramdan Padayatra in Rasgobindpur block of Mayurbhanj district in 1965, thus, had the lasting impact on my life. As a public servant (An Administrative officer by career) I was different from others while discharging my official duties.

My humble salutations to Acharya Harihara, (in the company of Vinobajee) whom I was destined to meet and touch at the prime of my youth.

Deputy Secretary (Retired)
Department of Culture
Orissa

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The Great Acharya

Ganeswar Mishra

For someone like me, who was born in the 1940s, the Satyabadi Age and its contribution were already a part of history. While in class II, I read an article of my Oriya Reader, 'who is a Great Man ?' and it was about Utkalamani Gopabandhu Das, the leader of the Satyabadi group. I saw Godavarish Mishra, Das's colleague, lecturing at the Lions Gate at Puri, a number of times. I remember seeing him for the last time when the agitation against the States Reorganisation Commission report broke out in 1955. Mishra was fair-complexioned and his voice was clear. Pandit Neelakantha Das, Mishra's colleague, lived a longer life. In his last days, his personality seemed more fascinating than his activities. May be he considered himself irrelevant in the altered circumtances of Orissa's politics. Of the Five Friends of the Satyabadi Age, the Great Acharya Harihar Das was with us until recently and I had the privilege of knowing him personally to an extent.

I viewed the Great Acharya primarily as a symbol of a bygone era. He used to live in the Gopabandhu Bhaban, Puri, before he moved to the Bhoodan Office at Cuttack. While at Puri, he frequently visited Pradhanacharya pandit Basudev Mishra, my father's elder brother. They discussed religious texts for hours on end. More than his scholarship, the Acharya's humanism impressed me. Even in his old age he was quite active. I saw him coming back from the sea-shore, after his morning walk with his assistant Satchidananda Mohanty, when I went for mine. I could sense an aura of holiness which hung over the prayer meetings, whenever I visited the Gopabandhu Bhaban in the evenings.

The Acharya was indeed a great teacher. That is why his countrymen have bestowed on him the title, 'Acharya', which means 'Teacher'. But he never appreciated accepting any title or honour for himself. On one occasion the officers of the Orissa Sahitya Academy brought him to Bhubaneswar and presented him with a citation. This was published in all the newspapers of the state. But the Acharya's reply to such a felicitation was not reported.

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The Acharya had said, that day, that by accepting the citation he felt like betraying his guru, Gopabandhu Das. He had promised to his guru not to accept any title or honour from anyone. Had he known that the Sahitya Academy was going to honour him, he would not have accepted the invitation.

I knew the Acharya for about ten years. One rarely meets a gentle man and noble person like him. All sections of society respected and trusted him deeply. An incident recurs in my mind. During the student agitation in 1964, many eminent people tried to mediate between the Government and the students. But no one was acceptable. Finally, the students and the Government accepted the Great Acharya's advice in the presence of the Home Minister Guljarilal Nanda and the movement was withdrawn.

Professor of English
Utkal University

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With Fond Remembrance

Amareswar Mishra

It was the winter of 1964. Then, a student of the reputed Puri Samanta Chandra Shekhar College, I had the privilege of residing in this Holy Land as my father happened to be the S.D.M. of Puri. A memorable tenure of my life.

Seems like yesterday. But slightly nostalgic, memories of days spent at *Sarada Kutir* besides Kacheri Road floods my mind. Early to bed and early to rise has always been my principle in life. It was the same thirty seven years ago. Same habit, same routine. I was awake before day break and headed towards the beach for my religious stroll that never failed to liven my spirits... *even today in my dreams.*

Spring was in. The sea breeze was a sheer delight against the fatigued soul. As routine, I, on hearing the first coo of the cuckoo was wide awake and after attending to daily chores I headed towards the shore.

Few minutes for the clock to strike 5:00. Suddenly, a distant figure from a handful caught my sight. An old short stature faceless gentleman all dressed in white khadi accompanied by a similarly dressed younger companion...

The former's hand rested on the young's shoulder hinting at his old age and thereby experience. An expression of sheer bliss and content reflected on his hallowed countenance. Strange was the aura of this old soul. Strange was his magnetism. A deep urge from within to run towards this couple... but something tugged at my heart and I retraced my step back. Know not what, know not why I did so... coward ? Surely not in my genes ? Then how come...I headed towards my abode. Knew there was probably another opportunity tomorrow. Still harbored the hope. And with this the day passed by.

Long before day break, I was up. The excitement and longing to approach the gentleman if I chanced to cross roads with him was strong in me. So I headed in the same direction where I spotted them last. Lo behold ! there was the strange old and young together. There I was following them with measured steps.

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Why was this desperation to speak to him ? Why this craving ? Well inquisitive as I was to this emotion developed by a mere glance at this old man I carried on with my effort to discover the truth. Suddenly could see the two walk into " **Gopabandhu Bhaban**". So this was where he resided ? But I wasn't just satisfied with this discovery and had to know more. On investigating found that he was none other than the esteemed, respected man of his times Acharya Harihara and the other person was Sachi Bhai, personal secretary of 'Acharya'. It was a matter of great delight that a man of such repute residing amidst us. It was as if my dreams had come true that day. What else could I have desired but a personal rendezvous with this man. Cravings took another shape.

Perturbed by this row of distant encounters I hurried towards Heragohiri sahi where my bosom friend and classmate was living. Breathlessly I narrated the entire experience to him. A smile fleeted on his face. Thats all ? He queried and quietly asked me to follow him. And there he was leading me to Gopabandhu Bhaban. I was dumbfounded but dared not question my dearest friend. Knew, he knows what was best for me at that crucial juncture. As if he had lived amongst the inhabitants, he found his way with a nod here and a smile there. Finally bowing down slightly to the same old comrade had witnessed with the Acharya, he introduced me to Kanduri Bhai and I without delay anxiously discussed the entire pleasure of keeping a vigil over the couple to silently following them to Gopabandhu Bahban.

As time flew by Kanduri Bhai and myself came close. He was one of the many who spent a lifetime in the 'Seva' of the Acharya, following his preaching and propagating the same. Aware of my deepest desire to get acquainted with Acharya Harihara, he, hurdled one day into the latter's room and quietly whispered into his ears, "He is Amareswar Mishra, a student of S.C.S College. He was very eager to greet you and seek your blessing". The glow on the wrinkled face cant be described in words. I am at a loss of words to explain his excitement, which provoked the same from me. Never ever had I felt so blessed in life. Lifting his fragile hand rested it on my head for an instance or two Acharya said "God bless you. Hope you grow to be a responsible and true human. But remember never forget to read the *Gita*". My happiness knew no bounds. Just managed to bow down once again, words seemed to have died on my lips.

As all good things come to an end so also this brief encounter did. In the meantime I had joined the *Shanti Sena Mandal*. It was dedicated towards the wellbeing of the society and upliftment

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of the poor and needy and we pursued this goal under the aegis of Bulu Bhai, formally addressed as Sri Man Mohan Choudhary. By then, Kanduri Bhai, Ratan Bhai and myself had close interaction through this organization. And did I mention Acharya Harihara ? Well, he was a prominent figure of this Mandal, Each day was a new learning. Acharya would deliver a speech without fail. Unlike political speech delivered to buy ballot, Acharya's speech was meant to rekindle the lost soul. It would nourish the true human in one and would have a message to impart. They always concluded in a verse from his much-loved *Gita*. He not only had it by heart but implemented it not only in thoughts but words and deeds, till he breathed his last.

Seemed Acharya Harihar, felt complete amidst youth who were dedicated towards a social cause and followed his footsteps to make the world a happy place to live for one and all.

Experiences are many to narrate but there is one in particular, which made me feel his omnipresence in my life. Now, who hasn't heard of 'Utkal Mani Gopabandhu Dash' ? Those were the days when I idolized him. Hence set forth to celebrate his birth anniversary with a few friends and Professor Kshetramohan Satpathy. To commemorate this auspicious day in a different fashion we decided to cycle down 16 kilometres spreading Utkalmani's word amongst those we journeyed. We were to cross Bhargabi river and reach '*Suando* Gram'. On the bank of the river was Raichakradharpur High School where we were refreshed. And there he was again- Acharya Harihara to mesmerize not just me but the entire audience. From there we had to carry our cycle and tread in knee deep risky water to reach *Suando* Gram. A 'Sabha' was organised in the memory and praise of Gopabandhu. Acharya Harihara delivered a fabulous speech on our beloved Utkalmani. One could figure to what extent he was dedicated to Gopabandhu Dash and his memories. He was full of '*Shradha*' for the demised.

His speech concluded as before with a verse from the *Upanishad*:"Sarbe bhabantu Sukhino, Sarbe Santu Niraamaya....."

Fair, fragile, lean and short that was his physical attribute but bold and strong in his words. Hardly a variation between his words and deeds. He was an affectionate soul with high appreciation and love for knowledge. I am yet to find a soul like him. Acharya will be in my memory for all times to come.

Professor of Political Science
Utkal University, Vanivihar

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Why He was Reticent

Birendra Nayak

It was a rare evening.

A unique opportunity was knocking our door.

We were anxiously waiting.

Acharya Harihar would be visiting our hostel !

New Hostel of Ravenshaw college.

Lo and behold ! he arrived.

In his company were Prof. Sarbeswar Dash, Acharya Mahasay's nephew and our respected teacher and Sri Sachi Mohanty, Acharya Mahasay's inseparable acolyte.

It was a blissful meeting

We were seeing so closely, the eldest of Pancha Sakha and the only living member of it.

We were also seeing the memorable author of *Child's Easy First Grammar.* Which had strengthened the mind of student's to write correct English. Yet he had made maximum sacrifice to oust British.

He entered our hostel common room. He was not same as his photo in frames reveal, he had drooped. Not surprisingly, the body was giving way to his nine decades on this earth.

He sat on a durree. We the inmates sat on a semicircle. The secretary of the hostel union formally welcomed the guest and articulated our anxiety to hear from Acharya Mahasay, his message to the youths.

It was Acharya Mahasay's turn to speak. He was looking downward. Sachibabu moved closer towards his ears and told "Boys want you to speak some thing to them. They want your message to the youth".

"Me ! as if Acharya Mahasay was wondering at such a proposal.

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"Yes, You" replied Sachibabu.

Acharya Mahasay brust into laughter.

"What can I say ?" - he whispered.

He went into silence.

We, the boys around him implored him to speak. He was sitting his head drooping towards ground. Sachibabu was also imploring on our behalf.

But the scene remained unchanged. He was laughing at our request and repeating " What can I say ?"

Suddenly, he stretched himself on the durree and went into sleep.

Sachibabu asked us; is it eight O'clock" ?

We looked at our watches.

Yes, it was eight O'clock.

Sachibabu explained, "At eight O'clock Acharya Mahasay goes to sleep, it is immaterial where he is."

Rare synchronisation indeed !

More than three decades have elapsed since then. Never, I had ceased wondering as to why Acharya Mahasay laughed away our request to give a message. Was it due to his humility or the realisation of its futility- that made him to laugh away our request ? Or, was he suggessing the youths to look for their own ways ?

He was a rare human being. Never craved to be a leader but to be a worker and remained so throughout his long life, never considered himself different from people around him. Never asked people what they should do. He did what one should do and people joined him. Possibly, therefore, when we were around him and he was too old to demonstrate any thing by action, he was laughing away our request.

Otherwise with his rich experience, why should he be so reticent ?

Professor of Mathematics
Utkal University

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The Man of My Vision

Adhyapak Biswaranjan

I am extremely fortunate in coming in contact with Acharya Harihar, a saintly person of high moral order. He was in true sense an 'Acharya', commanding love & respect from every section of society. He had a charming personality, capable of winning over others' heart by simplicity of his look and a loving heart. "Be a good man"- a simple, short and sacred sentence coming out spontaneously from him by way of blessings to the young. This expression encapsulates everything- advice, blessings, affections and a natural overflow of goodwill. The Acharya knew it too well that the country does not so much need 'Great men' as Good men' to contribute to the glory of the nation.

I deem it a privilege to have known an illustrious personality like him from close quarters during my student days. We used to live in Puri at Heragohiri Sahi. Acharya was staying close by at 'Gopabandhu Bhaban'. He would go on morning walk everyday, with a long bamboo stick, accompanied by Sachi Babu, his closest associate and assistant. Often I would be sitting on the verandah facing the road, when he would walk by. Spontaneously I could rush to him to touch his feet. What touched my adolescent imagination most was his bearded face and his genial smile.

Now I would recall my college days. On my way back home from college I would sit in the library at "Gopabandhu Bhaban", fleeping through the papers & magazines. Occasionally there could be seminars where I participated. A patient and silent Acharya was sitting and watching the goings on. His very presence was a perennial source of inspiration for the youths like me.

Here I must mention a special occasion, where I had encountered a different facet of Acharya. It was an angry yet firm Acharya who expressed his strong disapproval about unseemly behaviour of certain student leaders. It goes back to the year 1967 when I was a B.A. final year student and President of the S.C.S College Union, Puri, A students' organisation was holding a special meeting at Cuttack, where the Presidents of different College Unions and student leaders got together to deliberate on certain issues

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relating to the challenges of student life. Acharya Harihar was invited to address the gathering as the Chief Guest. It was a rare opportunity for me because I was given the responsibility of taking the Acharya in a Car to Cuttack.

In the meeting at Cuttack, one after the other, the student-leaders delivered their speeches. The meeting took a different turn when at the instigation of the organisers of the meeting certain students had started speaking ill of a famous politician of the state. They indulged in character- assassination. It was evident that the meeting was organised with a motive to malign the leader. One could always feel the nefarious design of other politicians behind the scenes. Acharya was sitting quietly and he was supposed to give the concluding remarks. His personal assistant Sachibabu was sitting near him. I could sense both the Acharya and his assistant were hurt and dismayed by the ugly turn the meeting was taking. They had decided to quit the meeting at once. But they waited till I came to speak. I spoke only on the topic assigned to me. I made it plain that instead of being used as tools by the politicians, the students should exercise their independent judgement and give their unbiased views. The Acharya was so deeply hurt that through his personal secretary he let it be known to the audience that he is not in a mood to speak in such a charged atmosphere and wanted to return immediately. It was a very difficult moment for the organisers who did not know how to save the situation. Nothing could change the Acharya. He was firm in his resolve not to speak. The organisers had a political axe to grind. They wanted Acharya to be a witness to the malicious utterances against the politician who was their target. But the Acharya's decision definitely thwarted their move. Without uttering a word, the Acharya returned to Puri. I too returned with him.

I could see that he was visibly unhappy. What pained him most was the unseemly conduct of the student leaders. I could empathise with him. It looked as if the whole spectacle was a shattering of his dreams. Even so he had not lost faith in the young entirely. On that day I resolved to vindicate his honour by moulding myself after his ideals.

I am in my fifties. Sometimes, when I am puzzled or agitated for some reason, the image of the Acharya flashes in my mind. I feel as though the Acharya were standing near me with his long bamboo stick only to guide me towards tranquil restoration.

Principal
BJB Junior College

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Acharya Harihar

Jaganath Tripathy
Translated from Oriya : ***Banamali Barik***

Acharya Harihar, a great son of Orissa, a true Gandhian, a freedom fighter and a political leader appeared in 1937 at Nabarangapur. *Khadhi* (*dhoti* and *Chadar*), adoring beard he gave the semblance of Viswamitra, the *Rishi* of ancient India. At that time Nabarangpur was not a developed area inhabited by poor downtrodden tribals and hill dwellers.

He addressed the people to spin their own cloth and pound their own rice yourself Swaraj is our goal. Britishers should leave our country. We will establish *Ram rajya,* untouchability should be removed. We are all created by God. Hence there should not be any discrimination. We want total prohibition of liquor.

Zamidary system made people idle and bankrupt liquor and opium were easily available. Poor and addicted, they could not think of freedom and antlife slavery was the order of the day. Poor people were treated like animals. Police and peons used to punish and torture the common man. They could not speak, protest, and organise as the fear of arrest warrant made people to flee away. In the name of administration, officials were looting the belongings and valuables of these ill fated persons.

We got the message of Gandhji's arrival at Puri. There were no newspapers, radio no buses at that time — only source of information were the Puri-Pilgrims. After Puri, Congress meetings were held at Berhampur and Vijaynagaram in Andhra. Gandhi asked the people to work hard to establish Ram Rajya. He spoke against the Government and the British policy.

Sri Ramnath Tripithy, my father started spinning with a Charakha. Knowings this police lodged a false case and fine was imposed. Even at the age 85, he used to spin regularly as people came to watch him spin.

The Rise of 'Pancha Sakha' of Satyabadi became the center of our attention especially Gopabandhu Das, Pandit Nilakanth Das.

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Acharya Harihara Das, gurus associated with us. Gopabandhu was the leader of Orissa Congress. In 1936, Nilakanth came to Nabarangpur and addressed the gatherings at Bhandhar Gharni temple ground. He spoke at length charging Brithish Government of injustice and torture. He inspired us and we joined the freedom movement without any hesitation. Then in 1937, came Acharya Harihar and roused the patriotie spirit of the masses. He came thrice to Koraput district. We observe his birthday to sell his photographs. Sri Laxmi Chandra Das, Sri Rahammad Bhai Sri Jagannath Tripathy and Sri Raghunath Choudhury, we four conqress men started the freedom movement at Nabarangpur.

We mobilised the people to work in favour of Swaraj etc. Time was such that Freedom fighters marched ahead without fearing *jail* or punishment. I salute Acharya Harihar in arousing the love for duty against Brithish Raj. He was a great teacher & a karma Yogi in our country.

Freedom Fighter, Nabarangpur
Translator : Principal, Rajadhani Junior College
Bhubaneswar

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A Day In Dhenkanal

Braja Kishore Dhal
Translated form Oriya : ***Surasingh Pattnaik***

Since the year 1926-27, I joined in a high school at Dhenkanal. I have been hearing the name of Acharya Harihar, as a man of sacrifice and dedication. His fellow colleague Pandit Basudeb Mohapatra and his student Harihar Mohapatra were working as teachers in the high school at Dhenkanal. Our close association with school teachers, had brought marked changes in our lives. I had heard from our teachers about Utkalmani Gopabandhu and his compatriots Nilakantha, Godabarish and Acharya Harihar who in their younger days had taken a pledge not to accept any governmental post and to dedicate their entire career for noble cause & service for the Motherland.

In course of time, I was gradually attracted towards the ideals set by Acharya Harihar and this had changed my way of living completely, discarding pleasures and amusements from life.

Since then, I was largely awaiting for an opportunity to come in contact with Acharya Harihar and at last my long cherished desire was fulfilled in the year 1961, when he visited Shankarpur village in connections with the Bhoodan Jatra mission. Shankarpur is located at a distance of 5 miles from my village Ganjeidiha. As the time came some of the cultivators of Shankarpur village approached me and intimated me about the date of arrival of Acharya Harihar.

On the scheduled date Acharya Harihar reached. Shankarpur village and rested in a primary school. Malati Debi, one of the leading freedom fighters, was accompanying him. I had acquaintance with her in connection with my Praja Mandal Agitation. On arrival at Shankarpur she sent a message communicating their arrival at Shankarpur. Incidently I learnt from an inmate that though Acharya Harihar was suffering from blindness, he was marching steadily in the Bhoodan Jatra mission by placing one of his hands on the shoulder of a volunteer and holding the walking staff in the other hand.

When I reached Shankarpur school, on the next day morning, I found Acharya Harihar deeply engrossed in spinning yarn, by plying a *charakha* in the company with other members of my team. The people assembled in front of my school building, were

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discussing about the saintly qualities of revered Acharyajee in adoration.

As I entered inside the school premises, I was practically thrilled to see Acharya Harihar so close to me. Being over- powered by a deep emotion in my heart, I immediately prostrated before Acharyajee and touched my fingers on his feet in deep reverence. At that time Malati Debi told Acharyajee "Braja Babu is here to pay respect to you."

Instantaneously Acharya Harihar held my two hands in deep appreciation and enquired about my well being in a voice charged with tender affection. It had an electrifying effect on me. Even now when I recollect the incident I feel exhilarated.

Then Acharya Harihar told me, "Braja Babu ! You are an enlightened person and these cultivators of your area have much confidence on you, unless you take up the cause, their condition will not improve."

Addressing the people seated before him, he said in the compelling but embalming voice "If you are good to others, they will certainly reciprocate. Do not speak ill of others. Try to be a good man. Help me detect poor people. God will surely shower his blessings on you."

A hushed silence prevailed everywhere. People were standing as if they were hypnotised. They were listening this invaluable piece of advice in rapt attention.

The speech of Acharya Harihar had great wonders. The situation in the village had changed remarkably. However in course of time things have altered. But never again Shankarpur village will be blessed to receive the illuminating touch of the holy feet of a pious person like Acharya Harihar.

I spent almost one day with Acharya Harihar. While departing I prostrated before him. Beholding my hands he said in a soothing voice, "Do not forget to work for the poor people. Try to help them in every respect. Be good to all."

These words had the magical effect of pronouncing a mantra. In my long life, I have come across with many distinguished people from varied walks of life, but I have never heard such a soul-stirring message charged with deep compassionate feeling.

Since then I had taken a vow to carry everywhere the merciful benign message of Acharya Harihar filled with subtle human sentiments and that has remained the sole and domineering mission of my life.

Freedom Fighter, Dhenkanal
Translator: Registrar, Co-operative Socities (Retired)
Berhampur.

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Perfect Remembrance

(Acharya Harihar in Angul)

Shatrughna Nath
Translated from Oriya : ***Anjali Padhi***

It was a handloom exhibition.

Small and big children had participated in it. Handwoven thread and clothes made out of this thread, vegetables and useful things were exhibited there. Children had made different toys and useful things by their own hand. In vegetable section banana, papaya, brinjal, cauliflower, potatoes and onion were kept. Children took vegetables from the school garden and kept according to the objects. Cotton farming had been done in black soil of Anugul Basic School. Cotton was hung down like white roses. Small children were plucking cotton. Their faces were glowing with laughter and joy. A group of boys, perhaps bigger children were taking out the seeds from the cotton. Nearly one hundred children were carding cotton and the carded cotton was twisted. Cotton was woven in some looms.

In the midst of children, laughter was coming out from a toothless face. The threads were being touched by the beard of the face. White thread and white beard were being brought together, when the awkward beard was creating trouble, he pushed it by his left hand while his right hand was on children's shopper. He was moving from place to place to see the exhibition by asking questions to the children and stopping at all the stalls. He was satisfied with children's answer and everybody was pleased by his heart touching talks and laughter. Apart from other works, girl children were drawing on the floor with powered rice. The inaugurator himself was helping the girls. The inaugurator was no outside person. He mixed with everybody. He looked surprisingly at papaya's weight or he was washing pumpkin with his hand or asking questions to the children. Such an exhibition was media for teaching. This was the philosophy.This inaugurator was Acharya Mahasaya himself and the exhibition was held at Anugul Basic School. It was the year

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1952-53. He was always happy. Only one thing was disturbing his mind. He was thinking, if ever this type of exhibition would be held at each and every village ? Now the exhibition is taking place. But it has been stagnated in one place. Each family, their garden, children, health, their hand work, cattle, culture, their ritual, toys should have been in proper order for oneday till the end of the exhibition. It was a patriotic feeling. Everything would be natural. This was Acharya's idea.

Basic Training College was established at Anugul in the year 1955. The first of its kind was established in the year 1953, now that is known as Radhanath training college. But this second college of the state has faced a lot of problem, even after 32 years of its inception. This is the first college to be recognised by the university in India that is providing basic education. Therefore everybody's eye was on it. Some have laughed scornfully at it. "This is ridiculous. Nothing will come out of it." Everybody will be weaver and farmer. Nobody will be educated. While there was the feeling among most of the people, some had propagated its name for its bright future also. "Gandhiji's dream would be fulfilled - a new type of society would come up", some had taken it as a challenge to make it a success of the possibility of basic education. Acharya Mahasaya was one among those truthful and respectable individuals. This education was not only a fruit bearer in providing solution to the masses but also took the independent Indian society towards enlightenment. Many patriots had worked in this direction with Gandhiji. Before the establishment of Anugul Training College, training was provide in Sevagram. They were asked different questions varied from general knowledge to worldly matters. They were grilled thoroughly during the recruitment. Acharya was sitting with them and listening everything. He only asked to sing a *Bhajan* when his turn would come. He would recognise a person's character from the bhajan, he would recite. That type of persons were trained in sevagram and in course of time, they had built sevagram in Orissa.

After the establishment of Anugul Training college, our request was Acharya should come to the college once in a year. He was moving on foot in Orissa. He would come to Baji Rout Hostel first and then to Anugul Basic College. He loved all gorgeous reception outside. It was a temple for him. Generally he woke up at four o' clock in the morning. He had a brass pot

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and an iron rod. It helped him to ring the bell. Students assembled there for prayer and discussion. Students asked questions and discussed with him. Some time Acharya would answer back, sometime told his experience or some clue for future. This type of relation really happens once in a lifetime.

Once lunch was served at hostel varendah. They were all total fortyfour students and Acharya except the four servers others were four teachers with Nabababu and one or two students from Baji Rout Hostel. That day *Kanji* (sour rice gruel) was brought from the house of weaving teacher Bimbadhar babu. It is a delicious food of sour rice gruel with mixed vegetables. Nabababu and Acharya both were remembering their mother and childhood days. Each and everybody had the same feeling, same expression. It was very difficult to differentiate between the expression of Nabababu and Acharya's personality and the essence of *Kanji*. The moment was filled with joy. It was indescribable, one cannot find such a moment in his lifetime, especially in an institution. There is no hope also to get such a moment of joy. Universal life is not manifested in one and at the sametime if one is not full blown in universal life.

When the lunch came to an end, agriculture teacher of the college expressed, all the vegetables were from their college garden and it was the hand work of the students. Acharyaji was very much pleased, he enquired everything, Production, in inactivation is not meant for economic development, it leads to the growth of personality and universal life. It is manifested by that kind of work. Therefore education and production both are interrelated and both should be medium for each other.

Professor of Education(Retired)
Translator : Reader in Oriya
Khadiala College
Nuapada

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An Offering of Love

Pramila Roy

Translated from Oriya *: Dharanidhar Sahu,*

My father was a colleague of Acharya Harihar Das. They used to work as teachers in the Pyarimohan Academy, Cuttack. Though a Privately managed school, Pyarimohan Academy was considered a highly respectable seat of learning in those days. My father and Acharya Harihar Das were not only colleagues, they were bosom friends. The Acharya knew me and regarded me as one of his sisters. His affection for me was warm.

Time moved on. We grew older and dispersed in different directions, busy building and feathering our nests. When Mahatma Gandhi gave a clarion call asking the people to join the freedom movement, the Acharya quit his job, sacrificed the safety and allure of a comfortable life, and jumped headlong into the turbulent waves of the freedom struggle.

That was the spirit of the time. It may properly be named as the Age of conflagration, characterized by a selfless, unbound enthusiasm. Like many others, the Acharya was blacklisted by the police of the British Raj. Not only that, the people who dared to extend hospitality to him were also enlisted and blacklisted by the police. Interesting, the freedom fighter's who loved their own country were considered vile criminals and traitors of the country. The famous five servants of Satyabadi, known as the *Panchasakha* (five friends) were no exception. The Raj Police described them as traitors and criminals.

Once I was staying in the Government quarters at Puri town with my husband. One day two illustrious persons, Godabarish Mishra and Acharya Harihar Das paid a friendly visit and stayed two days with us. We spent those two days in their good company chit chatting and laughing. At the time of their departure, Acharya Harihar quipped : "Golak Babu, we received and enjoyed your hospitality, but we paid you back by getting your name recorded in the police file."

I was in my late twenties then, and was not brave enough to mix freely with them. The Acharya said looking at me, : "You see, I came as your elder brother, but made all arrangements for your husband's dismissal from his job." I smiled shyly and

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replied : "God takes care of His world. If every one survives, we will certainly be provided for." I bowed to them with reverence, and my husband donated one hundred rupees to their party on condition of anonymity.

The words of the Acharya proved true, for nearly a while after our guests had left, the Inspector of the Puri Police Station called on us. If was late afternoon. That Inspector happened to be a distantly related brother-in- law of mine. He reprimanded my husband for entertaining those guests, "Hey Golak Babu", he said, what do you think you are doing ? Why on earth are you allowing these scapegoats and traitors of our country into your house ? The S.P. has asked me to personally investigate into the matter and submit a report. My husband told him to search the house if he so liked. " There's no one except your sister-in- law. If you are interested you may very well take her to the Police Station. I cannot tell my friends and relatives not to visit our house, can I ?"

Those days are gone. Only the memory of these elderly lives on. The effort and dedication of our freedom fighters paid off, and finally the Indian subcontinent won its much-desired independence. A couple of months after that historic day, in our casual conversation he told me : "Pramila Devi, India is independent now. You are the proud women of a free country. What are you doing for your motherland ? And I said : "We have set up a rehabilitation centre called the Nilachal Ashram. It is run by the ladies of Puri town. We try to assist and educate those women who are socially ostracized or deserted by their husbands or are totally helpless. We also educate young girls who are orphans and destitutes. Chanchala Devi, the wife of Jagabandhuu Babu, Yamuna Davi, the wife of Arta Babu, the famous poetess Aparna Devi and myself, we four take the lead. There are thirtyfive others who actively cooperate with us and move with us from door to door to collect donations to run the Ashram."

My words pleased the Acharya greatly. It is difficult to describe the intensity of his delight. I do still remember and cherish his face radiated with the purest from of joy. He offered his blessings, and said : "Apart from becoming the devoted wife of my friend, you have become a devoted servant of the country. That's really great. I feel so proud, so happy."

Then he and my husband took tea together.

Social worker, Puri
Translator : Professor in English,
Berhampur University.

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Acharya Harihar's Visit to Koraput

Mahamad Bazi
Translated from Oriya : *Acharya Bhabananda*

For the first time in 1934 Acharya Harihar and Pranakrushna Padhihari came to Koraput to propagate Gandhiji's message. In Koraput Radhakrushna Biswas Roy, Radhamohan Sahu and Sadasib Tripathy first joined Acharya Harihar and others to spread Gandhian thought. They enrolled 20,000 members of Congress. I became a member of the Provincial Congress Committee alongwith other 19 members. Provincial assembly of Congress was being held annually at Swaraj Ashram, Cuttack. When we visited Swaraj Ashram for the first time Radhamohan Sahoo introduced us to Acharya Harihar for the first time.

In 1938 Nuaput was the venue in Koraput District where training camp was held under the leadership of Radhakrushna Biswas Roy. As organisers of the camp Acharya Harihar, Gopabandhu Choudhury, Akuli Mishra of Puri, Godabarish Mishra & Nilakantha Das were the trainers in the camp.

Gandhiji's constructive work programme was first launched in Orissa in 1938, Koraput started the constructive work programme under the leadership of Acharya Harihar and Sunamani Debi. For the first time they recruited some *Adibasi* (tribal) women like Gurubari Jani, Buddhei Debi, Sukha Debi, Jema Majhi and others. They were sent to Sakshigopal training camp. In this camp Acharya Harihar, Krupasindhu Hota and Sunamani Debi were trainers.

After their return, they propagated Gandhiji's constructive work programme in allmost all villages in Koraput district. Major emphasis was given to the prayer meeting in the morning and evening, Spinning, village Sanitation, Latrine cleaning etc.

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In 1955 Vinoba Bhave's "Pada jatra" programme's was scheduled in Koraput. At that time Acharya Harihar also participated in a number of "Pada jatra". In 1975 Acharya Harihar started "Pada jatra" programme in whole of Orissa and visited Koraput (undivided then) district four or five times. He was always emphasising on Gram Swaraj and advised to "Be a good person". Acharya Harihar's pada jatra programme was completed in Sebagram after he met Vinobaji.

Vinobaji called for the enrollment of a "Peace Brigade". Acharya Mahasaya was the first person to join the " Peace-Brigade". Under his leadership 1600 person joined the "Peace-Brigade" in Koraput district, I have joined some of the "rallies" in Rayagada, Barja, Nabarangpur & Bijapur. Acharya Harihar used to visit Koraput several times to inspire the people to continue Gandhiji's constructive work programme.

I am grateful to Acharyaji for his guidance and advice all through my life and pay my homage to his memory.

Sarvodaya Worker, Sunani Street
Nabarangpur.
Translator : Editor of this Volume

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Acharya Harihar in the Eyes of Sridhar Das

Translated from Oriya : ***Ganeswar Mishra***

The results of our examination were declared in April. I was yet to decide whether to get admitted to a college. So I thought of trying for a job.

One day, with an application in my pocket, I set off for the Collectorate, at about 11 A.M. It was a hot day. Until then I had not started wearing shoes. I was walking through a row of casuarina trees. The Puri Post Office was a little distance away. I saw Acharya Hariahr walking towards me. I stopped and offered my namaskar. He asked, 'Where are you going in this hot summer ?' 'To the Post Office', I replied. He said, 'I am glad that you have passed.' 'Are you trying for a job ?' I said, 'No job is available. Where can I try ?' while saying this, I was conscious of the application in my pocket. The Acharya said, as if reading my mind, 'Keep trying. They may have a job in the Collectorate. 'I felt ashamed.' The Acharya now talked something else. I walked with him to the Hostel of Puri Zilla school. When I took leave of him, I thought I had escaped a crisis. I tore my application to pieces.

It was my conviction that Acharya Harihar could understand other's mind; he had a unique vision. During the British rule, the Government bestowed title like Rai Sahib, Rai Bahadur, Khan Sahib, Khan Bahadur, etc., on important people, particularly those loyal to the British, and also gave away Kaizar-i-Hind gold, silver and bronze medals. Once the Mahant of Emar Math was awarded a Kaizar-i-Hind silver medal. The news was published in the *Samaj*. Those days the Acharya was writing regularly in it. He published a satirical article. This was the summary : "The government was pleased with the activities of the Mahant but did not know how to reward him. Finally, the Government gave him a medal, not a title, because the Mahant was used to counting beads in a string contained in a bag and it would be convenient for him to put the medal in that bag.

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I met the Acharya soon after the article was published. He said, 'I am going to the Mahant to Emar Math for donation for the *Bidhabashram* (widow's Ashram"). 'I said, ' You have criticised him recently. How can you expect help from him ?' The Acharya said, 'I am not asking for personal help, whatever was published in the *Samaj*, was true. I am sure he will give some donation.' When I met him next, a few days later, the Acharya smiled and said, 'well, the Mahant has donated one hundred rupees for the *Bidhabashram*' (dormitory for the widows)

An excerpt from
Shridhar Das's autobiography,
Sua Muhanre Patar
Translator : Professor of English
Utkal University

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Acharya Harihar

Satchidananda Mohanty
Translated from Oriya : ***Dipti Ranjan Pattnaik***

It was my first opportunity of seeing Acharya Harihar in Cuttack district-level political gathering in 1929 when I was a student of class ten at Kendrapada High School. I was impressed by his radiant personality. My uncle bought me a copy of the Bhagabat Gita with the commentary written by him, which became a part of my daily reading. The reading of the Gita turned me into a vegetarian. In 1930, under his leadership a group of protesters marched in a procession from Kendrapada to Balasore, defying the Government's Salt Act. I joined them in a prayer meeting at the Kendrapara Municipality Courtyard. His words and conduct left a deep impression on my young mind, when I was in class eleven; I left my studies and joined the freedom Movement. During prison days, I never had the opportunity to interact and were kept in separate cells. Of course, while working for the Congress, I met him a few times at Swaraj Ashram and other places.

During the Quit India Movement in 1942, we met each other in Berhampur jail and spent together a long twenty-month period. Those days, he gave lessons on the Gita and the Upanishads. I attended those classes regularly. It is very different to express the impact of the Acharya's lessons on me.

The march continued and we walked all the way to Wardha, but this time under the leadership of Pandit Krupasindhu Hota. The Acharya had reached there already by train. On that occasion he presided over the Sarvodaya Conference there. In his address he said that we had attained the self-rule but it had not reached the people in the villages, the crafty, educated people of the cities and towns also swallow the benign flow of the Ganges of self-rule in India. They should allow the flow to reach the common people; or else the consequence will be quite dangerous. The people realize only now, the full significance of what he uttered in 1960. On 5th April 1960, the Acharya had his eyes operated upon at the Medical College Hospital in Cuttack. It was my good fortune to nurse him

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during that period. After his complete recovery, we both went to the Regional Sarvodaya Conference at Berhampur on 13th April. After returning from there, the Acharya embarked upon the second March on 29th April from Jhatipada, Mayurbhanj. I was lucky to be with him. The experience of the march will fill a whole book, if narrated.

On the fifth day of this tour, after we had passed through Mayurbhanj, Balasore, Cuttack, Dhenkanal and Keonjhar and then, in the second phase, through Cuttack, Puri and Ganjam, Acharya suffered from high fever. Everyone forced him to cancel the march. He was carried on a cot from Khilingaray to Gudari. From there he was driven to Rayagada where he rested for a few days before returning to Cuttack

From Cuttack he again went to Puri. He used to practice walking five miles a day in the hope of embarking upon another march after recovering from his eye-ailment. On 15th October Dukhen Ram conducted a surgical operation to remove the cataract from his left eye. Earlier on 15th February the Glaucoma operation on the same eye had been performed by Doctor Kopale at Sompeta Hospital. During 1961, the Acharya had spent sometime at Allahabad. I was there with him when he went to meet Mr. Tandon on 14th November. Owing to the paralysis of the lower limbs Acharya was bed-ridden Mr. Tandon stretched his arms at him. Both of them were in tears when their hands joined. Mr. Tandon was gasping with every breath. But he continued his conversation with the Acharya. He said that he had learnt from the newspapers two days ago about the Acharya's address to the Student's Union of Allahabad University. At first he felt that it might be some other Acharya and not his friend. Had he been the same Acharya Harihar he would have been Mr. Tandon's guest. Only the night before Balabhadra Prasad had informed him that Acharya Harihar would come to visit him. Right from that moment, he had been eagerly waiting for the visit. Mr. Tandon enquired from me about Acharya's dietary habits, his daily routine and other information. The talk went on like this, for around twenty minutes. In the meanwhile, Mr. Tandon's secretary advised him to stop talking anymore. Mr. Tandon told him in an emotional tone that he did not know the depth of his friendship. He also said that they might not meet again in this life and it was probably their last meeting. When he said this he came to tears.

True enough there was no further meeting of the two. After returning from Allahabad via Patna and Calcutta, the Acharya came to Cuttack and spent his time by the sickbed of Gunanidhi babu.

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On 16th December Gunanidhibabu breathed his last at the Cuttack hospital. A few days after the Acharya went to live at Puri. From 1962 to 12th August 1968, during all these seven years. I travelled many times with the Acharya around Cuttack, Mayurbhanj, Anugul, Sambalpur, Rourkela, Berhampur, Keonjhar and Koraput districts in motor vehicles. It is impossible to relate all these experiences I had with him in this short write-up. I have a desire to record all this in a book? I don't know whether this desire will ever be fruitful.

Today is the Acharya's birthday. Like this, I have spent twelve birthdays with him since 1960. From 15th December 1959 to 12th February 1971, during the entire period of eleven years and two months I have not spent a moment away from him. Now he is bed-ridden. He does not have the strength to get up from the bed. His body is full of bedsores. But he is totally oblivious of that. He is on liquid diet since a year and a half. During the last three months, he is even indifferent to that diet. But the peace on his face seems to me to be intact.

Only God knows whether I will be able to serve him for full twelve years.

Private Secretary to Acharya Harihar
Translator : Lecturer in English, Utkal University, Bhubaneswar

(P.S. Sachidananda Mohanty told me that he had kept a diary of his assocíation with Acharya Harihar and this was given to sri Ananta Mishra, Cuttack Students Store for publication. But it has not been published as yet. — Editor)

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Let us be Good Human Beings

Sarat Chandra Maharana
Translated from Oriya : ***Dipti Ranjan Pattanaik***

"Fakir, pray the Holy Mother Cuttack Chandi, She might give them a good direction," —with these words Gopabandhu Choudhury went to Bhubaneswar with Acharya Harihar on 19th April 1958. Just a few days before, Sri Choudhury had been deeply shocked by the foul behavior of a few legislators of Orissa. Fakir Mishra offered *prasad* accordingly. At the Bhoodan office, the members shared the prasad of the Holy Mother. Acharya Harihar and Gopandhu also shared the prasad when they returned in the evening. They went to bed after the evening prayer. In a couple of hours Gopabandhu babu's heart beat stopped. Coronary thrombosis was the cause of his death. He was the key organiser of the Bhoodan Gramdan Movement in Orissa. Earlier, during acute crises, when the fellow workers became hopeless, he used to suggest a new sense of direction by his positive and constructive thinking. With the sudden death of Gopabandhu it was but natural that other leaders were depressed.

Acharya Harihar did not brood over this. He decided to undertake a march across the state from 15th August 1958, the nation's Independence Day. He had already turned eighty. His vision had been impaired by Glaucoma. He was unable to walk without support either of a walking stick or of a company. It was in the midst of heavy monsoon. But still his resolve was unshakable. The march commenced from Nampho in the district of Balasore. There was a surge of fresh enthusiasm among the co-workers, mates, the villagers, the donors of land and onlookers. Those who did not believe in this movement were also forced to rethink. The Acharya was dear to everyone. Enemy, he had none. The people who felt concerned about him asked, "why are you allowing him to roam around at such an old age, in almost a state of blindness ? Many had the good fortune

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of enjoying his holy company, his engaging conversation and the pleasure of walking with him. I was also one of them. All sections of people from unlettered poor villagers to rich and educated people were drawn to him for his affection and attended his meetings. We passed through Cuttack and reached Choudwar. We stayed there. Then the next step was at Gurudijhatia village of Sri Balakrishna Patnaik, everyone's 'grandfather'. He had shown special interest to host the whole team. But the person in charge of fixing the programme did not know that Gurudijhatia was sixteen miles away from Chouwar. When we learnt about the programme we requested the Acharya to take rest in a village in between. But the Acharya was unrelenting. He walked all the way in one breath and reached the spot in time.

After Khuntuni there was another halt. That day some well known people from Athagarh and Radhanath Rath, the Editor of 'The Samaja' from Cuttack came to meet the Acharya and spent all the morning in small talks happily. In the evening Malati Choudhury came from Angul and she was much annoyed at the schedule for the march to be conducted in a day without any halt between Dhenkanal and Cuttack except at the beginning and at the end of it. The same careless person at the Bhoodan office had drawn this programme and person in charge of organising the meeting at Dhenkanal might not have been aware of it. We were in a fix. The Acharya said with a smile, "Don't worry I will manage both the programmes according to schedule." He told us, "I will start half an hour earlier tomorrow morning. I will not have breakfast. Get ready by then." He got up at three O'clock in the morning and started walking at 4 am after taking both and reciting his prayer. He had to walk twenty-two miles that day to keep to the schedules. God knows what attraction he generated that hundreds of students, common folk sat out in the open field till 9.30 in the night in terrible cold to listen to him. And what did he have to speak. He just spoke the same one sentence – 'Let us be good human beings." Day after day, meeting after meeting he repeated the few words. The history of the Bhoodan, the description of Binoba's good qualities, the theory of the movement and its possible social and political

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consequences, about all these, he never spoke. He hardly quoted from the Gita, the Bible, the Quran or any other religious scripture still, people were attracted towards him. There is no dearth of theory, explicatory finesse and all such things these days. What lacking is a marriage between precept and practice, imagining oneself in the position of the other. He had never advised anyone to become good, he had just wished sincerely that we should all become good. He had prayed God everyday for this. During these last years when he had lost his power of speech and eyesight, he was probably bagging this blessing from God for everybody. In these critical times for the country, this probably was the last hope. Hopefully his austere life and his prayers for the welfare of the entire mankind will bear fruit one day. There will be better times and we will be good some day. Probably he is waiting hoping with his body and soul together for that day.

Eminent Sarvodaya Leader

Translator : Lecturer in English, Utkal University
Bhubaneswar

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Acharya Harihara Das : A Sage Born for India and the Mankind

Rabinarayan Dash

Harihara Das born on 1879 to the illustrious father Mahadev Brahma of Kausik lineage and mother Sradhadevi in the village Sri Ramachandrapur near Sakhigopal in the District of Puri, Orissa. He lost his mother in the childhood following which his father married for the second time but Harihara never felt the absence of his mother. He was a brilliant student during his primary school days which was known as a vernacular school, since there was no English medium schools during those days. Only the lessons were being imparted in the vernacular languages and the children were taught a little sanskrit by the parents who were well versed in the subject during that period. Particularly the sixteen villages that were responsible in the management of the religious customs as per the Smruti Sastras were guiding the Orissa society from the Mukti Mandap of the Jagnnnath Temple at Puri. These villages were looked upon as the abode of sanctified Barhmin families. Harihar Das was a resident of one such village. He got scholarship from the vernacular school of Sri Ramachandrapur and also in the Matriculation in 1901 A.D from the Puri Zilla School and went to Cuttack to read F.A which is equivalent to I.A of the later period and is now similar to pre-University and First Year Degree Class together. Then he went to Calcutta to read Law as per the wishes of his father but he returned home without completing the same. When asked he replied that he likes to be a teacher instead and shape the life of children to be prominent people in life. He took a vow with Pandit Nilakantha, Ananta Misra and Pandit Gopabandhu not to take up any Government job and to see the country better at the time of death than what they see to-day i.e during their school days. Embracing teachership he spent some days at Nilagiri princely Estate (Now in Balasore district), then at Puri Zilla school and thereafter in the P.M Academy at Cuttack till he finally came to Satyabadi High School established by Pandit Gopabandhu Das, his mentor. In this school he was conferred

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the title 'Acharya' by Pandit Gopabandhu Das, one of the foremost makers of modern Orissa. Since then he strived hard to be worthy of the title and in his life outstripped the importance of the same far behind. It may be explained below how it happened.

Chittaranjan Das has mentioned that who ever travels is Acharya and also whoever teaches is Acharya. We know that Acharya is the teacher in the *Gurukula* system of imparting education where the students are left at the care of the teacher till they complete their study. That was the tradition of Indian Educational system and the Satyabadi system of residential teaching and was the goal of Pandit Gopabandhu Das also. The most suitable person Chosen by him was Harihar Das, who was adorned with all the necessary qualities to be the head of this residential system experimented in the early part of the twentieth century. The residential or the hostel system needed proper guidance of the children from various angles including study, good health, diligent routine work besides the lessons for a self-supporting living pursuit, either agriculture or any craft that could sustain them in future independently of a protective Government measure. For this Harihar Das was chosen because he had the unstained moral character, determined and sincere love for work, the sense of looking to all the children as his own, a record behind for social service during breakout of epidemics, arson and natural calamities, indomitable courage to pursue reformatory social obligation for all irrespective of caste, class and religion, and above all truthfulness, devoid of anger, fearlessness and unassuming universal love for one and all. All these qualities assembled in a single soul was rare to seek but was found and identified in Harihar Das, who was rightly recognised by Pandit Gopabandhu Das. He conferred on him the title of 'Acharya' and during the long life-span of ninety-four years no one has seen any deviation in any of these qualities in him, a rare feat in the contemporary mankind to be witnessed. It is equivalent to the teachings of Gita, which states

> "Dukhesu-nirudvignamanah Sukhesu Vigataspruhah,
> Vitaragabhaya - Krodhah Sthitadhimunirucyate."

Acharya Harihar was such a *muni* (Saint) who could combine in himself all these qualities although he was in the human society living and moving among them in flesh and blood. Further, in whatever situation he was, he was happy and had

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never shown any dissatisfaction whether in jail or in the cottage of a poor old lady.

Acharya Harihar Das was of a solid moral character and though he was bereft of his wife twice in the prime of his youth, he decided not to marry again and lead the life of a saint observing strict celibacy. Even the young women workers were finding themselves secured in his company. Binod Kanungo[2] writing on this aspect has aptly pointed out that Acharya Harihar regarded women as mother, sister and daughter from his very youth. It is not Acharya Harihar alone but the entire group of five comrades grounded by Pandit Gopabandhu who bore strict moral characters. Acharya Harihar topped all because he never uttered a word nor penned a line which could speak ill of a woman. On the other hand his presence among them have empowered them to carry on all movements fearlessly whether social or political. The rising women power in Orissa for all public work owe him a great deal. He was a *Brahmachari* comparable with Narada or Suka the sages of the Puranas in India even after he lost his family. Kanungo has stated further that he had so much of motherly feeling in him that the daughters and housewives when sit near him feel that they are in the lap of their mother. Even when he was only forty-five years of age in 1924 Pandit Gopabandhu assigned him the responsibility of Puri Widow Home (Bidhaba Ashrama)[3].

Acharya Harihar was never speaking anything other than the truth. Pandit Godabarish Misra[4], one of his five comrades in the Satyabadi school, has wrote that he was our ideal in social service and moral character. He could not speak a lie. Even when asked to speak a lie he was reciting it several times but in actual practice he spoke only the truth. Before being conferred with the 'Acharya' title he was speaking truth and it was so firm in him that it was unknown to him to utter a lie. Achārya Harihar practiced what Mahatma Gandhi was experimenting truth but truth in all spheres of life and politics also. In this sense he was one of the foremost not only in India, but in the world. Acharya Harihar in course of imparting advice to others said that, "We practice lie in our life without speaking it." He further indicated that, "if you take a vow to practice something then you should be conscious of not doing anything against it indirectly also, as it amounts to negation of the same."

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Acharya Harihar Das was the embodiment of love devoid of anger. No one beginning from his family members, friends, students, fellow workers, and men of all walks of life have ever pointed out or felt that he was angry with anybody. How a person living near about a century could be so calm and lovable and how anger could not touch him ? Those who have disapproved his methods and criticised the way he acted found him uttering very kind words to them knowing fully well that they will speak and act against him. Bikram Das has written about a young Marxist worker who was opposing the views of Mahatma Gandhi and his follower Acharya Harihar in the upliftment of Harijans. In course of which he came to ask for some money for the work. Acharya Harihar knowing fully well that he will work against his way and method of work given him three rupees which was all that he had with him. He was never preventing anybody to work as he pleases nor was being perplexed in any situation. It was difficult to find out anger in his person. Once a youngman told him, "we are bound to love you because you are alive. We are waiting to hold a condolence meeting and will be free to dance on your demise." It was so offensive that the people present on the spot felt offended and sad. We looked to Acharya Harihar and the youngman was ashamed. But Acharya spoke very softly without any emotion that "truth and work never wait for anybody. When there is life, death will come and it will not require any condolence to be proposed." Then we took the youngman away but could not find any trace of any feeling in Acharya.

He was above all human barriers.He cast away his sacred thread during his stay at Satyabadi School. It is because he was not making any distinction between castes. In this context Kunja Bihari Das, his student has quoted the words of Harihar as follows- "I feel that all the castes are within me. Will it be good to bind myself in one caste ? I want to get rid of self-assertion. Whenever I have seen this sacred thread I have felt unconsciously that I belong to a little higher caste. It does not tally with my life style."[7] This is a practical posture in following universal brotherhood which Acharya Harihar alone could emulate.

Acharya Harihar was fearless in word and deed. He never fell back when he was determined to do some work or assigned with it. In 1930 he led his salt satyagraha at Inchudi in Balasore following the arrest of Gopabandhu Choudhury on the way. He was arrested on 13th April 1930 and was sent to Hazaribag Jail

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to be released on March 1931 consequent upon the Gandhi-Irwin pact.[8] Subsequently he was rearrested violating personal law in 1933 and was released on May 1934. He joined the Quit India Movement in 1942 and was arrested and kept in Berhampur Jail and set free in 1944.

Acharya Harihar served the cholera infected pilgrims during the Car Festivals at Puri and great courage in burning the dead body of an Orphan Harijan at Nilgiri for which he was to be ostracised from the community of the Brahmans are examples of his fearlessness. In defense of which he cited the evidence from *Manu Samhita* which stated that if the dead body of an orphan is burnt then it fetches the result of performing an *Asvamedha* Sacrifice.

He was a sincere worker and was working till his limbs became senile. Even during travels he was carrying his thread-preparing instrument (*Arata*) with him and was using *Khadar* clothes woven in a loom from the thread prepared by him. During his prison days he asked for the work of weaving carpets. All this had its base in his Superintendentship of Satyabadi School hostel at Sakshigopal. He was a sincere non-cooperator, an ardent *Bhoodan* revolutionary, a diligent mathematics teacher and a careful supervisor of the students in the hostel. He looked to all the children as his own and treated them during their illness as a nurse and a mother. He was duly recognised by the government of Bihar and Orissa as a person dedicated to the service of the sick, when he was inducted as a member of the Satyabādi Dispensary Committee by a Gazette notification referred to in the *Utkal Deepika* dated 6th December 1919 A.D. During this time he was also working as a teacher in the Satyabadi School.[10] His sincerity in work, particularly in public life was recognised in choosing him as a member of the proposed college committee constituted in the death anniversary meeting of Pyarimohan Acharya held at P.M. Academy on 31st January 1920.[11] He had neither the requisite degree to be a member of the teaching staff in the college nor he was at Cuttack, to shoulder any responsibility on demand. He was rather a teacher of the Satyabadi School far away from Cuttack. Probably it was thought that his truthfulness and sincerity as a teacher of the P.M. Academy and the cordial relationship he had established with his former students and their parents,counted a lot to further the cause of a college at Cuttack.

Acharya Harihar Das was in a true sense a Brahmin who knew *Brahman* in himself and in the soul of others, whosoever he may be. He was a rare humanist adorned with love for all

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human beings. Gourishyam Samantaray and his associates of Jivaram Khadi Bidyapitha of Bhadrak picked up a newly born girl child from the road side at Keonjhar and were bringing her up. Acharya Harihar was asked to bless the child. In a grave face he picked up the child and said, "Gourishyam ! this girl is the child of the creator. Those parents who have left her by the side of the road have gone down to what extent in the society all of you should realise. They are not in the state of human beings. Even the animals never leave their children in the face of any forthcoming danger. You all should rise up to change the character of these societies. I hope such determination should be there in all of you.[12] His advice was 'to be a good man' which he always uttered when blessing others. In fact he practised it himself to be illustrious for others.

Acharya Harihar adopted the life of a *Paribrajakacharya* (a preaching traveller) in the manner of Indian saints of old. He disapproved the practices in teaching mathematics that teaches profit and loss to the students. Bibhudhendra Misra, wrote about the views of Acharya Harihar that in the economics it is being taught "Buy cheap and sell dear" the economics for personal profit only and the books on that subject ?[13] It was a dissection of the economics in the interest of entire human society. He says that the profit is always a loss to others. Even the method of adding water in milk should not be taught to the children because it spoils their morality in the school. Kunja Bihari Das writing about Acharya's views about this has also said that 'in the profit and loss arithematic it is stated that the cowherd dilutes milk with water. What honesty our children will learn from this. Even in the literature and history books the abduction of Padmabati as an achievement of Utkal in the past is being taught, What moral lesson the students will learn from this" [14]. Acharya Harihars' message to the people of India and the mankind was that 'the students, the future citzens world over' should be taught to build a solid moral character for all kinds of development in the country or the countries of the world. Acharya Harihar possessed a charakha to work in it for his own weaving needs. He had only one pair of cloth and a chadar. His food was vegetarian and anything eatable. In most cases it was rice and green.

In short Acharya Harihar Das became the embodiment of Indian tradition of plain living and high thinking in life and thought. His prayer was the Upanishadic verses :-

"Sarve Bhavantu Sukhina,/Sarve Santu Niramaya,
Sarve bhadrani Pasyantu,/Ma-Kaschit Dukha-bhaga bhavet."

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This feeling of universal brotherhood was not only present in his prayer but was adopted by him in practice. During the students strike in Orissa when neither the Government nor the students gave in, he declared that if there will be no compromise and halt of violence that took the life of a student then he will fast on to death at Bhubaneswar. This statement was enough to stop all violence in Orissa which brought an end to the strike. This was only the moral strength of Acharya Harihar Das that could bring peace.

Acharya Harihar was the specimen of non-violence in all spheres. He was basically a teacher and his students found him without the stick and he never required it to control them. They were obedient to him whether in the class or outside. His friends never found him displeased. The rabbid critic among his friends was Krupasindhu Hota, who was very sharp and spoke to him regarding the reaction he was witnessing. But Acharyaji would smile at this and take a soft approach to the subject. The political opponents of Acharya Harihar were many beginning from the British Goverment to the marxists and the diplomats in state politics. But they were treating him with all reverence although they were vocal to his ways when far away from him. He practised or rather made his way of life of a truely non-violent in the family. In the face of crisis he was active in a non -violent way. During congress movements when factional infights cropped in he was choosen as its President in the state level. Rather he was considered as the crisis - manger of the congress party in Orissa during those days. He was a leader of Bhoodan movement. He presided over the All India Sarvodaya Conference in right recognition of his lifelong activities in Sarvodaya work.

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Acharya Harihara's Philosophical Outlook

Bijayananda Kar

It goes without saying that Acharya Harihara was not a professional philosopher. Nor had he any academic training in philoshopy. Perhaps that is the reason as to why one does not find at the first glance any definite philosophical view-point in his diverse discourses. But, as one moves carefully into the deep waters of his variant expressions, it is not unlikely that an implicit philosophical standpoint can well be explored in his thinking.

He is found to be one of the few thinkers who has ably vindicated the baselessness of the dichotomy of thought and action or theory and practice. That philosophical exercise is not confined to bare. It is not for hollow construction of visionary speculation that has been neatly exposed in Acharya Harihara's point of view. Neither there can be a sound theory without its practical applicability nor can there be any successful move in the practical front without any sound theoretical basis. In that way one coherent philosophical approach never tries to bypass the solid eternal ground of thought and action.

Mere reading of the holy scriptural text without sincerely following its moral implications is surely to invite some form of confusion and misunderstanding. Any form of ritual, if it is to breed social insecurity, indiscipline and tension, instead of inculcating peace and harmony, has to be critically assessed and ought to be freely modified in view of contemporaneous social needs and requirements. This again is not from any narrow prudential consideration but is set with a larger and broader interest of the welfare of humanity.

True, there is no legitimacy in presupposing any absolute standard or absolute good. In that sense also there cannot be any absolutely perfect religion or dharma. But at the same time, let there be no blind irrational drive towards the other extreme that since everything is relative there is no importance in goodness or

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justice. The idea of rightness or wrongness is, of course, context-bound. But that does not imply that it is purely unimportant for human consideration. Because it is only in the human context such considerations regarding right and wrong, good and bad, etc. do arise and one has to take a definite decision on such matters even if it is confined to a situation. Contextually we need to construct a criterion rationally and then we have to judge our various moves in thought and action in accordance with that criterion. There is, however, no scope for any hesitation in this regard. Even if standards being relative are open for possible revisions and modifications, this need not boost up any form of moral scepticism or nihilism in the human social framework. For no human set up can ever be meaningfully conceived without the application of some moral norms which are essential for the humanity at large.

It is, in this sense, Acharya Harihara's point of view seems to have certain exemplary form of significance. Without a particular tradition-bound social structure, he has introduced some changes which, instead of cutting the sole tradition from its very root, accelerate the steady growth of human welfare without making any damage to any section of social group.

Acharya Harihara is a spritual humanist with more of ethical rather than theological consideration. He had paramount concern for the welfare of man irrespective of caste or creed. Even this noble thought has never been circumscribed by the narrow sense of locality or regionality. In this sense he has, followed the philosophical principles of *Sarvodaya* in the best possible manner.

Knowledge concerning any walk of life, requires undoubtedly continuous investigation and exploration. Unless one is rationlly set for creative research, mere accumulation of the available stock of informations does not yield knowledge. In this sense, knowledge is attained by a sincere enquirer who is uncommon and extra ordinary. Unlike the commoners, he quite often moves in the untrodden path or makes a search in the so-called waste-land and discovers certain noble findings which ordinary people miss. On the basis of these rare findings and attainments he is regarded to be great and is respected amongst the fellow-men. But this is only one facet of his uncommonness. There is another facet which is equally significant. That is, greatness of the knower does not simply become limited to his personal attainment or *sva siddhi.* His uncommonness becomes lively in so far as he cares a sincere striving in putting his knowledge into action and also he makes a

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sincere effort in imparting the same knowledge to his fellow-men. Knowledge can never be a monopoly of one man, or tribe or race or nation.It is, by its nature, prevasive and universal.

Acharya Harihar seems to have been well convinced about this highly significant point. That is why he made a ceaseless attempt through out his life to inculcate the high ideas of honesty and integrity among the common men by means of his speech as well as activity. He has remained as an illustrious figure who has become the source of full inspiration for all those who want to sincerely follow his footprints in this regard, as found in *Geeta* and *Upanishads,* in simple language that is within the reach of the common men, Acharya Harihara has successfully brought out some sort of commonistic presentation of the great uncommon humanistic philosophical ideology. For this, his personality will surely remain as a continuous source of inspriation for all persons who are unfeigned believers in the goodness of man. In this sense he, being the paragon of virtue both in thought and action can be regarded as the best example of *Sthitaprajna* as conceived in *Geeta.*

It may be stated that recently, G.C. Nayak has made an important move in the philosophical circle introducing what he names as "Commonism" which seems to be quite relevant here, in understanding the Philosophical outlook of Acharya Harihar.

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Child's Easy First Grammar : A Linguistic Review

Panchanan Mohanty

Acharya Harihar Das' *Child's Easy First Grammar* was meant to teach English grammar to the Primary school-going Oriya children. This grammar enjoys the distinction of being most widely used by the middle school level students of Orissa. The description part of the book has been written in Oriya whereas the examples are in English. In the beginning of the book the author states that English grammar can be divided into five parts like orthography, etymology, syntax, punctuation and prosody. As the last two, i.e. punctuation and prosody are not meant for the primary school children, he has dealt with the first three parts only under the headings orthography, etymology, pronoun, verb, adverb, preposition, conjunction, interjection, and analysis of sentences etc. In each of these chapters he first defines the term which is going to be discussed and it is followed by classification wherever necessary and examples. At the end of each chapter there is an exercise to be worked out by the students.

1. The first chapter 'Orthography' contains a brief discussion on the English alphabet, English consonants, vowels and syllable. Though the author introduces all the twenty six capital letters, the total inventory of small letters is not given in this chapter. The discussion of semi-vowels is good as it specifies the environments in which both / y / and / w / acquire consonantal and vocalic values. It has been mentioned that they are consonants in the word-initial position, but vowels in the word-medial and word-final positions. For example, / y / in 'day' is a vowel. Though this analysis is in the right direction, it creates a wrong impression in the learners' mind that the word 'day' has two vowels. Actually 'day has only one vowel which is a diphthong and / y / is not a separate vowel.

The discussion on syllable states that there is one syllable in 'son', two in 'father', and three in 'consonant', But it neither identifies those syllables nor gives any clue regarding syllable division in English. Further, it says that a syllable can have one or more

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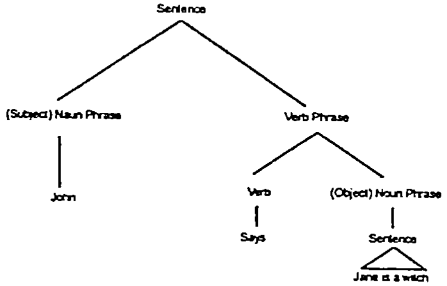
vowels. This statement is quite confusing as theoretically a syllable cannot possess more than one vowel. Most probably while saying more than one vowel' the author has the segments / y and /w / in mind. But it has already been mentioned that / y / and / w/ form only a part of the vowels which precede them. So it is not really correct to say that a syllable can possess more than one vowel.

2. Though the title of the second chapter is 'Etymology', it has nothing to do with etymology. In fact, it deals with nouns and their inflection with reference to gender, number and case; adjectives and articles. The treatment of nouns, adjectives and articles is traditional. Regarding the inflection nouns, number has been treated traditionally and no distinction has been made between natural sex and grammatical gender. But the analysis of case is a remarkable exception. Case has been defined as the relationship a noun has with the other words in a sentence and English has been rightly said to have only three cases, i.e. nominative, objective and possessive.

3. The third chapter gives a traditional account of the English pronouns. Here pronoun has been defined as a word that is used in the place of a noun and examples are given to support it. But a careful examination of the English data tells a different story. For example :

1. The girl who is smart and good-looking is my neice. She is a very good singer also.
2. John says that Mary is a witch. But Thomas does not believe it. the example (1), the pronoun 'she' has been used in the place of the subject noun phrase (NP) 'The girl who is smart and good-looking ?' In the example (2) the pronoun 'it' has replaced a sentence 'Jane is a witch' which again is dominated by an (object) NP node. The following simplified tree-diagram will make the point clear.

• Therefore, it should be said that pronouns are used in the place of NP's not nouns as such.



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4. The next chapter contains a detailed discussion on the English verbs, their conjugation with reference to tense, mood, person and number, and voice. Through the exposition in this chapter is good in general, the classification of verbs into trasitive and intransitive is confusing. A transitive has been defined as one that has an object and it has been argued that there are some verbs which are both transitive and intransitive. For example

3. He reads.
4. He reads a book.

In (3) the verb 'read' does not have an object where as in (4) it has an object like 'book'

So 'read' is transitive in (3) and intransitive in (4). But such an analysis is misleading. A transitive verb should be defined as one which is potentially capable of taking an object. It is immaterial whether it has an overt object or not. Again, aspect has been mixed with tense and no distinction has been made between them. However, the discussion of strong and weak verbs followed by a long list of them is praiseworthly. This discussion is able to drive home the point and the learners can from a clear idea about it.

5. The chapter on 'Adverb' gives a traditional account of the classification and use of adverbs in English. But the chapter on 'Preposition' is quite interesting. Instead of a traditional semantic definition, it has been defined formally as a word that governs the objective case. Such a definition is very much within the current linguistic framework. Then there is a long list of prepositions and their usages. The chapters on 'Conjunction' and 'Interjection' deal with their definitions, classifications and usages in a traditional way.

The portion on the 'Analysis of sentences' is quite helpful to learners, because model analysis of a variety of sentences are given here. But there is a problem with respect to the definition of a simple sentence. It has been defined as a sentence that possesses only one finite verb. The point to be noted here is that even complex sentences can have only overt finite verb for example :

5. After having written a letter Ram went for a walk.

There is only one finite verb like 'went' in the sentence (5). So as per the above definition it should be a simple sentence. But actually it consists of two clauses or sentences. 'After having written the letter' is the embeded clause and "Ram went for a walk' is the principal clause. So (5) must be a complex sentence, and not a simple one.

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Finally, there are discussions on the use of capital letters and different uses of one word. Quite a few instances (most of which are functional words) are given in the latter discussion.

6. Though most of the chapters of the book under discussion are written in the traditional grammatical framework, there is a touch of modern linguistics in the analyses of cases and prepositions. This is certainly a feat in the Orissan context about eighty years ago. The other important thing to be said about the book is that its description in most cases is neat and easily understandable. This is the main reason for which it has been so widely used among the students of the lower classes of Orissa for the last eighty years.

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Child's Easy First Grammar : A Retrospection.

Gopabandhu Mohanty

With the munificent help from the branches of linguistics, sociolinguistics psycholinguistics and others, language teaching has emerged as a fertile field of research where building, testing, and application of theories are exercised with deep interest and vigor. Yet the attempt to remove the burden of learning languages in order to make the matter appear easy on the whole has not yet been achieved so satisfactorily. Along with the other factors of language teaching, the practice of writing pedagogic grammar has undergone a sea of change that makes it almost impossible to develop an evaluation matrix for comparison of any grammar. In adopting theories, techniques and approach all of them look so divergent, independent and novel that to develop a consolidated view about them is a far reaching task. However the undeniable algebraic nature is the only sustainable strength of any grammar which has been proved to be prone to any typological change and therefore continues to feed the study and practice, of grammar over centuries. The crucial questions are asked, how much really and to what way a grammar contributes to the phenomenon of language learning? Dose it really provide a learner the unconscious practice of the patterns through the introduction of these abstract underlying linguistic rules so that a learner feels facilitated ? Or is it just the social proficiency in the learners which creates independent identity in themselves so that tacitly each one feels different and gets to know either the answer or rationality behind using and justifying utterances ? Whatever is the case, a grammar that is maximally compact in nature and algebraic in its attainments is always evaluated high? We shall see that modern grammar, which by and large has been replaced with the term 'linguistics' is no exception to this on the contrary exhaustiveness and economy are considered as crucial for any grammatical description. We shall examine *Child's Easy First Grammar* (abbreviated as : CEFG) in the light of the same to understand the precocious vision of Acharya Harihara Das (Adorably addressed as Acharayajee). Before entering into the text of discussion let us speak something more about the other aspects, which are essential for evaluation of a grammar. We

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are familiar with the saying of a profound linguist that all grammars leak, but what makes the grammar to lick ? Does it have anything to do with its social aspect which especially are involved in grading and selection, or it is because of the choice regarding what should go into grammar and what should not, or it is due to the presentational aspect of the discovery which forces the author to adjust to communicability that is to a say that the adjustment which is done with the world view of the user. All of these aspects may contribute to make a grammar to leak but on the other hand controlled delineation and dispassion of the above, help a grammar to become vibrant also. We shall discuss all such questions while attempting to review CEFG. Whatever the case, pedagogic grammar as it appears even today, constitutes a significant part in curriculum designing, and for all-purpose used as an indispensable module for teaching a language.

Grammar writing is known to intellectual activities done for the social purposes with marginalized subjective choice as the pedagogic grammars are greatly constrained by pragmatic impositions. Moreover we know that both language and society are subject to frequent change in their spatio temporal period, therefore any written grammar has a specific purpose to serve which provides a particular grammar with a natural specific life span by default. Or in other words the very purpose of problem solving aspect of grammar is responsible to make it short-lived and a quickly substitutable commodity in its own paradigm. Opposite to this, what helps to keep a grammar alive longer? Different parameters are employed for the evaluation of different types of grammars, descriptive grammars which are essentially of meta character in nature are of little value for direct social uses, reference grammars satisfies specific individual interests, historical grammars are keen in exploring the archeological as well as the architectural heritage of a language, but it is only the pedagogic grammar which combines all of the above and throws itself for discharging its social commitment to enhance the social control of a class or a community. The same is significantly exhibited in its educational activities, which is indispensibly controlled through language. This variety of grammar, which is sometimes called as school grammar, has complex purpose to solve if it tries to a be learner - centered one. Needless to say that the above said factors involved in school grammars make them all the more difficult for a writer to erect a stable form of grammar which does not get eroded due to time. The novelty of a grammar written for the pedagogic purpose becomes only meaningful due to the synchronization of properties inherited from several sources but the culminating quality which lies in the application and appropriation of such a grammar comes out as, the originality and the vision of the writer.

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The descriptive aspect of grammar and the meticulous skill to present the same which persuade the learners to climb the ladder of learning by moving form step to step is a tricky hide and seek job which only few visionary can foresee and can discharge with success. In this sense Acharyajee's CEFG is a unique creation in the tradition of writing school Grammar to acquire English. Though appears to be partially influenced by Neshfield, yet Acharyajee had a clear vision about the consumers of this product (the users). Quite decidingly the book is designed to be used by the Oriya learners who will be learning English to attend middle school level competence. The only other language knowledge assumed to master or put to practice this book is to have background in Oriya. The method adopted in this book follows a bilingual approach. Parallel examples drawn from the learners mother tongue is often used as a teaching device to explain certain grammatical points, which works to provide good scaffoldings for learners to capture generalization in the network of proceeding further. Such pedagogic aspects force a grammar to be independent in all respects and organize it so differently that it makes ultimately one set of grammar noncomparable with another. In addition, the use of grammar is not always taken for granted as useful for learning, other tongues. However, linguistics, which has shown keen interest and has been seen disposing the responsibility of fine grinding the discovery of regularities in the form of language rules has been contributing massively for the evaluation of grammar, and opines affirmatively to such question. In spite of the methodological issues arising due to the use of script in the pedagogic matter and the interference of other factors such as the instructional, presentational, admonishal and implimentational etc the use of insights from linguistics and sociolinguistics is reciving increasing popularity in the methods of language teaching as well as in the evaluation of language teaching materials, particularly the pedagogic grammars written with the intention for language learning purposes. It is proposed in this review to evaluate the contribution of Acharayajee's work from a linguist's view.

Problems are many in evaluating CEFG of Acharya Harihara Das. It is extremely hard to turn our thought to CEFG today to have any introspection since it is a delicate task, and moreover CEFG is an early creation of Acharyajee. The phenomena of writing grammar to be particularly pedagogic grammar has come a long way. Along with that the Oriya social scenario also has undergone a massive change, in its cultural view, value assignment, attitude towards English language and its appreciation for modern life. In this fast changing society, which is becoming increasingly utilitarian, a grammar, which was written several decades before, is to get

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obsolete is a natural event. However CEFG still attends an overwhelming popularity and is widely used grammar book, which serves to its domain justifiably. The success is because, Acharyajee's grammar attains a high degree of sophistication in addition to its noteworthy insights which are unique contribution of the author. This achievement is due to Acharyajee's own perseverance and acquaintance with the other grammars which truly helps the learner to go from step to step by maintaining his natural curiosity. This exercise is not easy to present. The tricky aspect of mixing up interlocking rules that governs the language proper must be made visible to the learner each and every step, for him to be appreciative. Nevertheless, in my opinion, this hard task, which is the sole of a pedagogic grammar along with other diversified facts have been dealt with a great control. Only those who have involved themselves in breaking the hard nut of pedagogic grammar they know the integrity of this. This kind of grammar has to be highly graded in order to be palatable by the learners at the same time should be useful for solving the congener problems and questions, and at the same time keeps the learner moved in his own endeavor of learning the target language. In the language external situation a pedagogist actually can hardly keep something in abeyance which is not appreciated by the learner, on the other hand, at the same time any triggering event of rule can not be kept under the carpet as they have direct consequence on the compactness of the internal structure of the target language. So the author of a grammar book has to toy between the consumer's interest and demand to satisfy his practical need. In this respect the social responsibility gets manifold for the pedagogist. While bridging the form and the function together-he, has to hide the exception temporarily but with a great skill. At the same time he has to use also the modern and communicative techniques in order to make his product marketable. In this matter Acharyajee while handling the verbal paradigm has picked up the most irregular motion verb "to go" appears to be an exception to his meticulous organization of the book to which we shall return later. Let us examine the other more slippery issues of CEFG in the light of above consideration. Imagine the plight of a grammarian who is writing a grammar for a situation, which is not conducive for the purpose. In 1960's and 1970's the context of learning English was by and large undefined, actually speaking, nobody knew the correct implication of English for Orissa as at that stage the situation was not crystallized as it is today. It was not thought to be the language of power as it is thought today by the mass. The use of English was restricted only to a so-called neo-elites who were using it with great caution and care. The use was restricted to prestige but with a stigma. Its coexistence was a

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tricky affair as the strong nationalists were in one mind to abolish this from our country. On the other hand being a language of a Borzoi community and the supporter of the exploiters, with a concealed identification, English had a difficult to go through. The other tumbling situation that English had to face was that it had only a percolated indirect state patronization coming from the national level which had no implication for the conservative Oriya society. Not being treated as a classical language, English could not be thought for the pursuit of library use. All the sociological condition compels a grammarian to be selective regarding the scope of use of his work, which has direct impact on constraining goal and the scope. In this sense CEFG can never claim to be exhaustive. Writing grammar is never like writing poetry or other creative pieces, which are sometimes written for author's own pleasure. This receiver or the decoder emphasized activity, which needed to have a mass appeal and this tacit difference makes grammar obligatorily objective in its approach. The out come is historical product which entails every grammar to be graded to cater to the need of its users, and the tacit communicative nexus exist in form of agreement with its users, helps its inception. However this accommodation is not easy as the improvisation of the same threatens the quality of description, and the problem is more severe in the case of an alien language. Readers of CEFG would surely realise that Acharyajee has accommodated such matters with great authority and intelligence.

Apart from the internal selection (i.e. what goes into grammar) and the external selection (for which purpose the grammar is written) producing novelty is essential as one of the required features. In the language of another celebrated linguist of current time, who has been dominating the scene for last forty years, adequacy of grammar must be possessed in order to avoid ephimorality. Of the three types of adequacies discussed in the literature the 'descriptive' one is about producing appropriate grammar of a particular language, the 'explanatory' one which protects a grammar to become obsolete, the first and the most basic one is observational in nature which provides the power to generate. While the last one can be compared with our 'algebraic' notion (emphasized earlier) the other two are generally understood in the context of mapping the actual geometry of a particular language. In a nut sell the question of 'actuality' and 'appropriateness' of utterances determine the life of an overt grammar. By and large though the matter of explanatory adequacy has not gained much ground in the discussion of pedagogic grammars the other two are in the prime face of their discussion. In short the descriptive adequacy is responsible for interweaving the interest which is present in the form of grammatical sophistication

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makes a grammar to live long. Therefore a grammar must be meticulously graded, carefully condensed and looks attractive in order to form a substantial meaningful section of material design. With the background of the above observations Acharyajee's work can be said as a work of a visionary which is reflected in it having named the monograph as 'Child's Easy' and (the) 'First Grammar'. The decomposition of the phrases is self-explanatory. Acharyjee also has proved his understanding of grammar by calling it a first grammar, which is described and characteried as a useful catchword by the modern linguists for its simple most representational net working to nature. However having been constrained automatically this form of tool is expected to produce a form of system, which is also simple in representation. Moreover this also reflects the degree of regularity and rationality in mapping the input-out put system. In Acharyjee's intention this is the kind of grammar, which can be easily comprehensible for the purpose of language learning.

Civic sense as social prerequisites for writing a pedagogic grammar has a great impact on such activities. It not only imposes the constraint that rules must be made visible to the learner not only through pronunciation but also through writing. Most of the linguist would agree that it is a hard task to relate scripts to the absolute principles of underlying language rules (which has initiated a separation of the sociolinguistic studies from the linguistic proper) however Acharyajee most skillfully has managed this which is discussed a short while later. It may be noticed in several sections of his grammar, that the improvisations adopted are primarily inherited from his experience and exposition to other grammars. But a valid question can be asked if orthography cannot be related to the language rules then is it really possible to talk about the grammar of music, and the grammar of painting etc. by extending the definition of grammar? The so-called underlying principles that guide a speech community to codify meaning must be linking the orthography in similar way. If the linguist has not explored it as yet there is no reason to banish orthography from grammatical description. In this regard while a pure linguist would prefer to take off his hat, the social linguist would prefer to give a thought to it. Therefore the business of language teaching is increasingly gaining momentum within the scope of sociolinguistics. This realization of interdiscplinary study has to be rebuilt in order to make pedagogic grammar a sophisticated tool which also accommodates passive skills of the learner without avoiding such questions, and Acharyajee's work can be described as proper step to explore this undefined sense of grammar.

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A close look at the other sections of the monograph reveals that, having decided to take the bull by its horn, the author is constantly in search of the most effective and unique technique, which in return would keep; his grammar alive for a long time and will prove most functional. CEFG is divided into five sections such as (1) Orthographic, which discusses the issue i.e. how to represent English through conventional written mode (2) The Etymology which discusses the morphology and parts of the speech, intended to show how a word form is derived and the nexus it possesses with its root (3) The syntax, which is divided into the syntax of word and syntax of larger units other than word. The Second part concentrated on the structure of sentences (4) The punctuation, that is the art of using different extra-orthographic symbols for making the meaning truly representational. (5) And finally, the figure of speech, the process or the art of giving touch to speech through poetics.

As the last two, are not required for grammatical discussion we shall not discuss them in this review. Brief discussion on the orghographic details and the essential parallelism that may help to acquire to target language writing through Oriya orthography is attempted. Associated problems have been pointed out with examples and a checklist is also provided with recommendation to give special attention to serious exceptions. The following section attempts to link orthography to the sound pattern of English through an implicit method. The examples of this persuasion can been noticed with the explanations such as: what is a vowel, what are consonants and semi vowels, and most interestingly how do these units organize themselves to form syllables in English ? A phonological definition of syllable has been offered which characterizes a syllable in most modern way. This 'minimum pronounceable unit' is expressed in the words of Acharyaji as "It is that part of word, which pronounced only at a time". This is to our knowledge the best pedagogic trick that accommodates the definition and at the same time puts the same for applicational purpose.

The chapter on Etymology is about the word formation matter in English. The word Etymology is used here perhaps in a special sense to highlight the fact that 'word', the so called 'free from' always goes through a process of derivation normally originating from its root and therefore, each word projects its history by referring to the process of derivation that it has undergone. According to Acharyajee word morphology and their grammatical function in English have the central grammatical role to play. Each English word falls into one of the eight word classes mentioned in the monograph. Of the eight, five are declinable and the others four are nondeclinable. the declinable are noun, adjective, pronoun, verb, and adverb. The non-declinable ones are prepositions, conjunctive, and interrogatives.

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The Oriya translation provided as learner's note reports that these categories are meaningful for users. Noun classes have five separate subclasses, which are taken from traditional grammar and substantiated through examples and uses. A morpheme, which signals nouns, is manifested through number, gender, person and case (although case is dead pheomena in English). Relevant noticeable phonlogical variations for that matter are well explained through their alternation and presented in a tabular form. Special recommendation to capture such exceptions has been suggested for reinforcement purpose in page 6. Almost all the exceptions under this section have been taken care of with their semantics exception and formal irregularities. This even includes the use of apostrophes that is available in the case of possessive use. Some problems of this prescription can be pointed out, for an example; the grammatical category i.e. 'gender' seems to be mixed up with the semanic sense of categories of 'sex of the object's'. No clear distinction is drawn between the linguistic category and their associated semanic categories. A four-way division has been offered for pedagogic purpose such as the masculine, feminine, neutral and, common. The category of person may be divided into two : "that nouns have third person(s) only" "but pronouns have all the three personal references". Case is defined as a linking property "which shows the relation with other words in a sentence". The last type is the possessive type, which shows the relation type between tow substanitive entities. The use of apostrophe has been discussed time and again as an effective and useful teaching point.

Adjectives are qualifying words in English characterizing the nouns that they describe to. Apart from the adjectives (populary known as the adjectives of comparison) others which amplify the property, though noun are of four types according to their semantic interpretation (a) adjective of quality (b) adjective of number (d) adjective of demonstratives, and (e) adjective to classify. Articles have been treated as full words owing to their independent occurrence. In addition, the distribution of definite and indefinite articles are well stated by highlighting the relationship drawn through semantic co-occurrence restrictions and, through the restriction imposed by the phonetic content of particular grapheme.

The rest of the book is most coherently organized and presents undoubtedly a high level of intellectual craftsmanship. Nine handy chapters have been devoted for explaining the complex relationship between orthography and word grammar of English. Attempts have been made to explain these difficult interlocking techniques through the help of the learner language with the view to transfer Oriya knowledge to English.

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Actually speaking from the grammar point of view, the second to the ninth chapter can be called as a single coherent section. However it is split into many for pedagogic purpose. Substantives in English can be normally detectable from the declensions that they allow such as number, person, case etc. The adjectives with their comparative morphology and the verbs with their embedded information such as aspects and person agreeing properties form separate classes in this regard. The adverbs and the preposition, the conjunction and the interjection do form nondeclinable classes. The adverbs may govern others; but is never governed by others therefore show no agreement property with other lexical classes. The word 'voice', which is subsumed under verb, is labeled in Oriya as "bakya" or 'sentence' and the same controls the scope of transitivity better known as valencing propoerty. Further, depending on the transitivity types a sentence can be treated as active or passive. However there is no mention of middle voice which could have completed the discussions of 'voice' and enriched the insights that he is trying to propose. Probably this has been left purposefully for the benefit of the beginners.

There is one section which is devoted on parsing principles, on which modern linguist certainly would take good interest. Following this parsing discussion there is a portion of discussion based on sentence formation which is labeled in Oriya as a "niyama," meaning 'laws or rules'. This appears to be a kind of analysis, which is influenced by structural linguistics, and their polemical voice of using the method of pattern practice. This indirectly shows that the learning of teaching can be managed through finite rules, which indirectly may help the learner to process a large number of sentences. Prior to this the 'part and the whole' relationship which is said to be the working principle of structural grammar is indirectly introduced in order to make learner familiar with the division between the subject phrase and the predicate phrase. Their primary interdependency and types of other relationships emerging due to their dependency function is skillfully explained through the use of terms such as "adjunct and complement" and their distribution types.

The monograph ends with certain discussions of prescriptions regarding writing rules such as the use of small letters and capital letters with highlighted exceptions. The organization of syntax matter puts the author into some problem. That we are aware of the fact that mere cutting an expression into the subjects and the predicates only sets 'substitution classes' for a functional paradigm but it can not truly set of 'form classes.' One such problem noticeable in CEFG which puts the learner in uncomfortable situation when asked to substitute the phrase "to err" with other items like Ram, John,

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Devadatta, Czar or Bill Gates or for that matter with any token representative of any expanded Noun Phrase. This can not be alleged as Acharyajee's personal hunch as the shortcomings lie in the methodology. Acharyajee gets rid of the situation which fall from the design features of the book though not articulated overtly. Mere substitution does not provide us with a form class, which is necessarily of same type, nor have same kind of element in a paradigm. Pure grammatical form classes are of categorical type. In order to determine the exact grammatical level of an item we have to refer to the inflectional classes at the word level (presented under the banner of parsing). Thus the word grammar and the abstract syntactic arrangement together account for the structural composition of a morphosyntactic form. This in our opinion is a rich insight, which is original and belongs to Acharyajee. Further more, this makes CEFG comparable with any work of modern linguistics, or for that matter any work of computational linguistics. In spite of its pedagogic hang over CEFG on its own has attempted independently to arrive at a culminated stage, which matches with some modern principles of grammar. The above observations helps us to infer that the creator of CEFG though has not been exposed to the modern linguistic know-how, yet due to seen perseverance rapped with individual insights, the author has erected a sophisticated grammar whose position can be stated supra. This difficult job of writing a pedagogic grammar undertaken by Acharyajee certainly deserves high degree of respect as, without avoiding the slippery issues he has shown his boldness in delineating and talking the problem through a grammatical mode of presentation. To club together the meta-facts known as grammatical rules with the rules governing artifacts i.e. orthography is a pain taking exercise. In spits of these built in difficulties Acharyajee could make CEFG appear so easy that the title of the book is in the memory of millions of elites of Orissa and the same is also used by thousands of students profitably. We are sure that this valuable contribution in the activities of educational linguistics will inspire others to produce more effective grammars.

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APPENDICES

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Acharya Harihara

Chronology

Acharya Bhabananda

1878 - Harihar was born in the Village of Sri Ramchandrapur in the district of Puri(Feb.12).

1883 - He lost his mother. He was admitted of the Varnacular School Simultaneously he started having lessons in Sanskrit during this period.

1886 - He secured a scholarship from the Vernacular School and was admitted to the Puri Zilla School. From the 4th class. he had a promotion to the 5th after six months and then to the 7th within the next one year.

1901 - He passed matriculation with scholarship and got admitted into the F.A. class of the Ravenshaw College. He worked as a private tutor of Mr. Ahad and met his educational expenses from this income.

1904 - After passing the F.A. he joined the B.L. class at Cuttack but subsequently left for Calcutta to study Law there. Before completing the law course he came back to Pur and took up teaching for sometime in the Puri Zilla School. Later on he worked in the Nilgiri High School for about four years. It is during this period he created a stir in the society by participating in the cremation of a Harijan.

1907 - From Nilgiri he came to Cuttack Mission School as a teacher but then joined the P.M Academy,

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where he worked for about five years. During this period he set up a volunrary organisation, in close co-operation of Kabiraj Balunkeshwar Acharya and Laxman Mishra for nurshing cholera patients.

1919 - The Middle English School of *Bakulbana* was upgraded to a High School in 1919 under the leadership of pundit Gopabandhu Das and Harihar joined it as a teacher. He was placed in charge of the student's hostel and came to be widely regarded as 'Acharya' or "Acharya Harihar" from then onwards.

1921 - The Satyabadi High School was converted in to National School and Acharya Harihar took up an assignment as a teacher there.

1922 - From the 10th June this year he took over the responsibility of editing 'Samaj'. He was elected to the Puri District Board. this year.

1924 - A home for the widows was established at Puri and he left the National School to take it over as its Director.

1928 - He joined the Cuttack Swarajya Ashram.

1929 - Acharya Harihar was elected the President of the Cuttack Plolitical conference held at Kendrapara.

1930 - Joined the Salt Movement. He lead a march from Cuttack to Inchuri and in violation of Salt act there, was arrested and lodged in the Hajaribag Jail from the 13th of April this year.

1931 - Consequent upon the Gandhi Irwin Pact, He was released from the jail. He became the President of Orissa Provincial Congress and a member of the AICC.

1932-33 - He associated himself with Non co-operation. Movement and was arrested again.

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1934 - After being released from the jail Acharya Harihar joined Harijan March sponsored by Gandhiji and arrived at Purusottampur in the Jajpur Sub-division. As the President of Harijan Sevak Sangha and Utkal Moulik siksha Parishad he offered an individual Satyagraha and courted arrest.

1937 - As a leader organised relief operations in the flood affected areas of Orissa.

1938 Played a vital role in Gandhi Seva Sangha at Delang.

1942 - Participated actively in the Quit India Movement and was lodged in the Berhampur jail for two years. He used to devote much of his time here in holding classes on Gita & Upanishadas with his fellow prisoners. Apart from spinning he used to grind wheat and prepare chapatis himself for about 30 to 35 inmates of the jail.

1944 - He was released from the jail and was elected a member of the Provincial Congress Com-mittee a position he enjoyed up to 1952.

1950 - Played a pivotal role in conducting the Sarvodaya Conference at Anugul.

1952 - Joined the Bhoodan Movement, travelled more than 500 miles on foot and propagated the messeges of Gandhiji & Vinoba Bhave.

1955 - Conducted the Puri Sarvodaya Conference.

1958 - Started a historical March (Padayatra) from Balasore on the 16th August and for the second time from the Arpril 29th next year from Mayurbhanj.

1960 - Presided over the all India Sarvodaya Conference at Wardha and took part in such a Conference at Berhampur.

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1962 - Contacted some eye ailment and had an operation in the Patna Hospital with the help of Dr, Balabhadra Prasad.

On the November 14th he participated in the Allahabad University Student's Unions metting as the Chief Speaker.

1962 - Presided over a meeting at Satyabadi for the establishment of a University and remained the Chairperson of the Committee, formed for that purpose.

1964 - On being requested by the contemporary Central Home Minister, Guljarilal Nanda, Acharya Harihar involved himself in the All India Students' Movement, solved their problem and got the movement withdrawn.

1969 - Retired to a secluded life at Puri for Complete rest.

1971 - On the 21st February, this year Acharya Harihar left for his heavenly abode.

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Passages For Translation

ଛାତ୍ର / ଛାତ୍ରୀ / ଶିକ୍ଷକ / ଶିକ୍ଷୟିତ୍ରୀଙ୍କ ସୂଚନା ନିମନ୍ତେ...

ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସଙ୍କ ଲିଖିତ "Passages for Translation (with Hints and Instructions), First Edition, Published by Harihar Das (for the Satyabadi School), Printed by H.K. Das, Chandrodaya Press, Cuttack, 1918."

ଓଡ଼ିଶାର ପଞ୍ଚସଖା କହିଲେ ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାସ, ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସ, ପଣ୍ଡିତ ନୀଳକଣ୍ଠ ଦାସ, ପଣ୍ଡିତ କୃପାସିନ୍ଧୁ ମିଶ୍ର ଓ ପଣ୍ଡିତ ଗୋଦାବରୀଶ ମିଶ୍ରଙ୍କୁ ହିଁ ବୁଝାଇଥାଏ । ଏମାନେ ଜାତୀୟତାବାଦୀ ନେତା ଓ ସମାଜ ସଂସ୍କାରକ ରୂପେ ପରିଚିତ ଅଟନ୍ତି । କବି, ଦାର୍ଶନିକ, ସାହିତ୍ୟିକ ଓ ଶିକ୍ଷାବିତ୍ ରୂପେ ମଧ୍ୟ ସମସ୍ତେ ଜଣା । ଏକଦା ସତ୍ୟବାଦୀଠାରେ ବନବିଦ୍ୟାଳୟ ଥିଲା, ସେହି ବିଦ୍ୟାଳୟରେ ଏହି ପଞ୍ଚସଖା ଶିକ୍ଷକତା କରୁଥିଲେ । ବନବିଦ୍ୟାଳୟର ଶିକ୍ଷାର୍ଥୀମାନଙ୍କର ସୁବିଧା ନିମନ୍ତେ ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସ 'Passages for Translation (with Hints and Instructions)' ନାମରେ ବହିଟିଏ ଲେଖିଥିଲେ । ଏହି ବହିଟି ୧୯୧୮ ମସିହାରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ଉକ୍ତ ପୁସ୍ତକଟିକୁ ମଧ୍ୟ ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସ ପ୍ରକାଶ କରିଥିଲେ । ଏହା କଟକସ୍ଥିତ ଚନ୍ଦ୍ରୋଦୟ ପ୍ରେସ୍‌ରେ ମୁଦ୍ରିତ ହୋଇଥିଲା ।

ଏଠାରେ ସୂଚନାଯୋଗ୍ୟ ଯେ ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସଙ୍କ ଦ୍ୱାରା ଲିଖିତ 'Child's Easy First Grammar' ବହିଟି ଓଡ଼ିଶାର ପୁରପଲ୍ଲୀରେ ଛାତ୍ର, ଛାତ୍ରୀମାନଙ୍କ ମଧ୍ୟରେ ବହୁଳ ଭାବରେ ପଠିତ ।

କିନ୍ତୁ ଅନେକ ହୁଏତ ଜାଣିନାହାଁନ୍ତି ଯେ ଅନେକ ବର୍ଷତଳେ ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସ ମହୋଦୟ ଶିକ୍ଷାର୍ଥୀମାନଙ୍କର ସୁବିଧା ନିମନ୍ତେ ଗୋଟିଏ ଅତ୍ୟନ୍ତ ଉପାଦେୟ ବହି ଲେଖିଥିଲେ ଯାହା ହେଉଛି "Passages for Translation".

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ଉକ୍ତ ପୁସ୍ତକର ମୁଖବନ୍ଧରେ ଆଚାର୍ଯ୍ୟ ହରିହର ଦାସ ଲେଖିଥିଲେ...

This is a new book in Orissa ment for higher class students of High Schools. *The general method found in Bengali Translation books has not been followed in this.* We suppose on this account the book will be more helpful to students. It embodies the class notes of our teachers who, it must be acknowledged, have taken great pains to make it suitable to them. It was found that our boys profited very much by the adoption of this plan. The boys were given the passages to translate; and after they did so, hints and instructions were given to them. They corrected their work in the light of these hints and instructions and then submitted their paper to be looked over. As this plan of translation succeeded so well with our boys, our desire is that students who use this book will follow our plan and resist the temptation of rurning to the hints before they have finished passage.

Hints and instructions have been more copious on the earlier passages. The book, therefore, requires to be treated somewhat as a whole. And it is good that the passages are attempted in the order in which they have been placed in the book.

SATYABADI
Jan. 1st 1918

HARIHAR DAS
Acharya, Satyabadi School

(By Courtsey : Sikshya Sandhan : Behera, Prafulla (Ed.) *Sikha*, 7th Year, 2002, 1st Issue) through Professor G.N. Dash)

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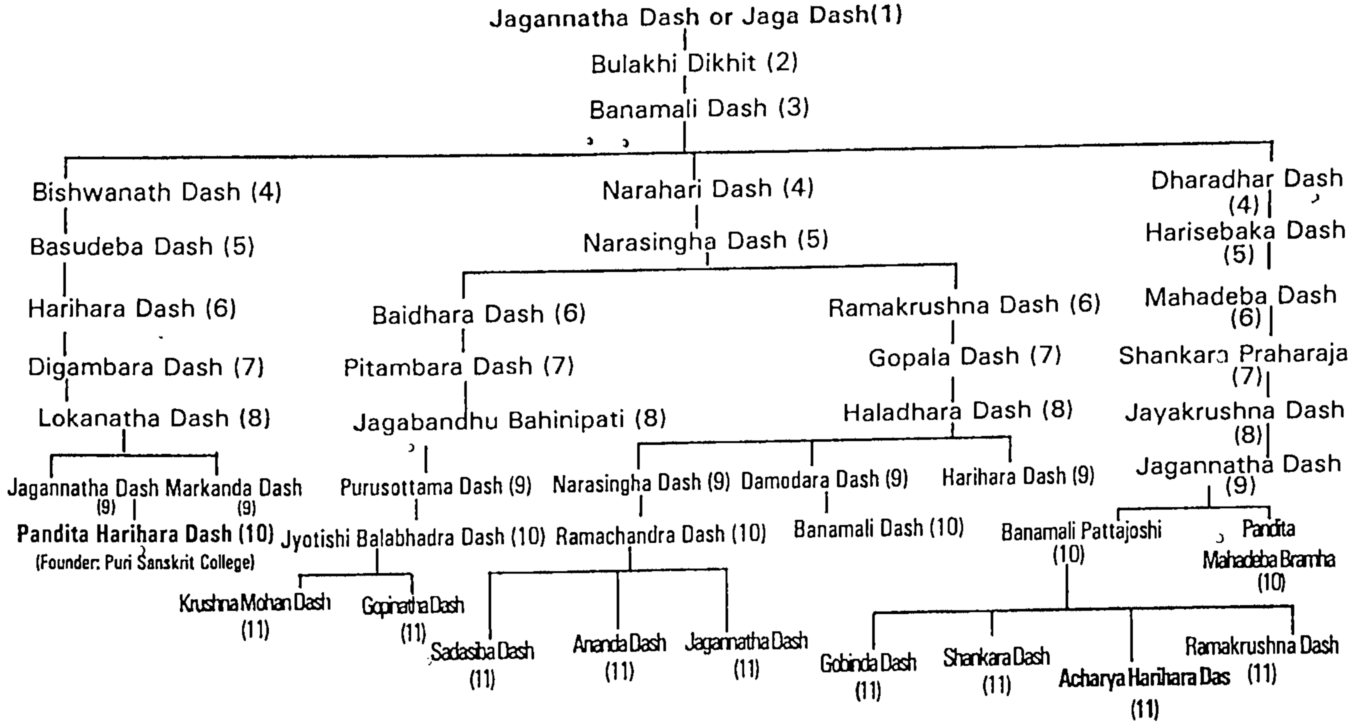

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